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Rev. M. C. Hughes
Rev. A. B. Culpepper
Rev. A. J. Jones
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Rev. B. C. Cook
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Rev. J. B. Middleton
Rev. W. T. Fore
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Dr. R. A. Kimbrough

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

JACKSON, MISS., February 12, 1925

NEW SERIES
VOLUME XXVII No 7

President J. B. Lawrence of Oklahoma University reports 710 students enrolled this session, and expectations of 1,000 next session.

Sun Yat Sen, at one time vice-president of China and for many years prominent in its politics, is reported as dying last week. He is said to have been a Baptist.

Pastor J. R. Hobbs reports of the First Church, Birmingham: Our Sunday School six years ago averaged about 250 in attendance, now is averages 1,000; our church membership then was about 500, now it is about 2,100; our congregations then were small, they now frequently tax our auditorium; and our gifts are now just about nine times as large as they were then—six years ago.

It is said that something over \$12,000 were given to Evangelist Billy Sunday and his party for their work in Jackson. Other expenses of the meeting were \$9,000. It is impossible to say anything definite about tangible results, as the proposition made from day to day included so many things and so many kinds of people that it could not be known what purpose was in their heart when they went up. The preaching was good and there were doubtless many good results which will be seen in the churches.

Dr. E. Y. Mullins says: I have just finished reading "Christ's Militant Kingdom" with a great deal of interest. It pulsates with power. Dr. Scarborough has a remarkable grasp of the Scripture and expounds it with great force. The book is in large part the mature convictions growing out of his very exceptional experience in leading the \$75,000,000.00 Campaign and of course out of the previous experiences of a very busy and useful life. It is a book that every Baptist ought to read, and will do great things for the bringing in of the Kingdom.

Ninety years ago, according to recent investigation by Dr. Aldredge of the Sunday School Board, there were 696,692 Baptists in the world, of whom 255,469 were in the Southern States, and 492,328 in the United States. At that time there were 1,460 in Maryland, 5,470 in Virginia, 26,299 in North Carolina, 33,486 in South Carolina, 42,949 in Georgia, 15,630 in Alabama, 4,287 in Mississippi, 370 in Louisiana, 380 in Arkansas, 27,245 in Tennessee, 35,570 in Kentucky and 7,831 in Missouri.

The committee that was appointed by the Southern Baptist convention to report on the advisability of issuing a doctrinal statement has had a meeting and reached some conclusions. It was decided that the committee was appointed simply to report on the advisability of issuing a doctrinal statement and it was agreed to recommend the issuance of such a statement. It was also agreed that the committee should itself prepare a statement and have it in readiness to propose to the Convention for consideration in case the convention decides to issue a statement. The New Hampshire confession is to be used as a basis for the new confession but final agreement has not yet been reached on all points.—Baptist Advance.



MR. ARTHUR FLAKE, B. Y. P. U. SECRETARY
One of the speakers at the State Convention at Tupelo,
March 17-19

After fifty years the graduating class of 1872 from Colby College had a reunion of eight members. Six of them were Baptist preachers.

The Baptist Advance of Arkansas says that the speech that made the Arkansas House of Representatives vote for Sunday baseball was made by a woman. And Brother Compere, the editor, was recently making sport of the idea that women should keep silent in the churches.

Last week's issue of the Baptist Standard was a special Southwestern Seminary number, with many good things. President Scarborough had a lovely (that's the word) article on the first page on What the Southwestern Can Do For Southern Baptists And What They Can Do For It.

The Committee on Suggested Changes to the By-Laws and Constitution of the Southern Baptist Convention has prepared a report, copies of which have been sent out for observation and suggestion. It seems to be a conservative piece of work, but we have not yet had time to compare it with the original.

There are some people who make great ado in saying that the Bible is a book of religious value and never intended to teach history or science. That all sounds mighty fine—to those who say it. But suppose we have a little reciprocity in this business of "shinnying on your own side." If the Bible and those who teach it are to let science alone, and leave it to the scientists, why not let the scientists let the Bible alone and leave it to people who have religion. Instead of that some bobo'link of a scientists is always telling us that the Bible is a book of fables and mythology. The trouble about all this business is that religion covers a man's whole being and qualifies every relationship. It refuses to be excluded from any sphere. And science claims the same privilege. You can't divide the world into religionists and scientists.

B. C. Land, now a student in the Baptist Bible Institute, has been calued to the pastorate at Covington, La.

Dr. W. W. Hamilton of New Orleans and Singer P. S. Rawland are just concluding a meeting with Pastor J. D. Ray at Starkville.

Mississippi loses another good man to Louisiana. Brother H. B. Price goes to Magnolia. Before engaging in the enlistment work he was the popular pastor at Tunica.

A day in Magnolia last Sunday added to the editor's acquaintance with the Baptist brotherhood and renewed old fellowships. Pastor J. J. Mayfield is baptizing people frequently and the church is growing in grace as well as in members. Three joined Sunday.

The W. M. U. of Columbus Church and of Columbus Association have greatly missed the leadership of Mrs. Callie Harrison Sykes, who was for a long time leader of the women's work in her association. She entered into her rest just before the old year had passed out.

From an exchange we hear that a certain pastor was contemplating giving up his church on account of his throat, but that the Sunday School has doubled in attendance, and the morning and evening congregations have been greatly increased. He has concluded to remain. That is a fine treatment for any preacher's throat.

Dr. J. W. Storer was royally welcomed to Grove Avenue Church in Richmond, when he began his pastorate January 18th. A Hup Sedan was one of the many tokens of their affection. At a Sunday afternoon service he was formally welcomed by representatives of other denominations, educational institutions, Richmond Baptists and his own church. Of course, Mrs. Storer was also included in the welcome. We wish for them increasing joy and usefulness.

Comity is a great word to conjure with in many interdenominational conferences. And while others are talking about it Northern and Southern Baptists have managed to get along in peace with one another for many years, by attending to their own business and staying on their own side of the fence. It is said (by Bishop Ainsworth) that Northern Methodists have 400,000 members in Southern territory. You do not find such a thing as a Northern Baptist Church and a Southern Baptist Church in the same territory.

Dr. Pitt, editor of The Religious Herald, seems to attribute the serious financial situation of the Home Board to its assuming obligations in the two Southwide hospitals in New Orleans and El Paso. Dr. Pitt ought to know that the Home Board has been something like a million dollars in debt for several years, and that it has never paid a cent on the New Orleans Hospital till January 12, 1925, and then only \$50,000.00. And that the El Paso property was given to the Home Board free of debt, and that the Home Board has since then borrowed \$300,000.00 on this property, which money has been used for other purposes. It has been an asset and not a liability. You will have to look elsewhere for the cause, Dr. Pitt.

OUR GREATEST PRESENT NEED—A REVIVAL

Our greatest need,—we need many things—schools, buildings, workers, money, books, but the supreme need of the hour, what is it? Some of us have a deep and growing conviction that our greatest need at the present time is a real revival.

Christianity is a revival religion. By this we mean that there have been all along periods of unusual manifestation of spiritual power and these have been the times of the most rapid growth of our Lord's kingdom. The first century of the Christian era was almost one continuous revival; with a burning zeal which none of the succeeding centuries has equaled the spirit of Pentecost swept like a blazing fire over the then known world. The heralds of the new faith had two things to which the world of that day was a stranger, a vital message of hope, and a mighty experience; so filled with a deathless enthusiasm for the cause of the crucified and risen Christ, and with a consuming passion for the souls of men they pressed into the heathendom about them with a holy self abandon which was practically irresistible.

The Reformation was another revival era, the turning back of men and women to the Word of God gave the Holy Spirit an opportunity and there ensued a time of spiritual fervor such as the world had not seen for a thousand years.

The eighteenth century found Great Britain in the clutches of a coarse and ribald skepticism, and her churches seemingly almost destitute of all spiritual power; the faithful few cried unto God and he answered with a revival until unbelief and formality were overwhelmed by the rising tide of revitalized religion.

Similar conditions prevailed in America in the early part of the last century. The struggles of the Revolutionary war and the foundation of the new republic had been followed by the sweeping inroads of French infidelity. Fostered by the keen brilliancy of Voltaire and his fellows, the baneful poison swept many of the intellectual leaders of America from their moorings. Hundreds of them were openly and notoriously infidel. The schools became hot houses of unbelief until many thought that the power of religion was a thing of the past. Once again the Holy Spirit lighted revival fires; all over the land great meetings were held, and multitudes turned from sin unto God. The sophistries of skepticism which were proof against argument vanished like mist before the zeal born of real vital experiences of God's redeeming grace.

The time has come when we need another great revival, another deepening of our religious experiences, a quickening of our passion for lost men. The conditions which confront us differ from those of almost any other period. Our churches, many of them are thronged with people, and like the church at Laodicea are "rich and increased in goods and have need of nothing". We are not lacking in numbers, in wealth or intelligence, why then the need of a revival?

1. Because of our inefficiency at the task in hand. "Ye shall have power after that the Holy Ghost is come upon you", was the promise of the Master, but the one thing of his promise is our great lack.

We have myriads of members but not many saints, we are numerous but not mighty. We are suffering from a condition of self-satisfied religious mediocrity which is content to be respectable but has no hunger after righteousness. We have multiplied millions of lost men and women about us, yet the majority of our church members show little interest in their salvation.

There are great hosts in our churches, but the hearts of faithful pastors are burdened by the fact that only a meager handful can be counted upon for real service. Millions are at ease in Zion, but not many are seeking to be a "holy nation, a peculiar people". The missionary task of the church is far beyond the present efforts that are being put forth, and the nations perish

for the Christ of Calvary. We do not have the power that made the churches of the first century an irresistible army of conquest which could not be halted by all the might of the legions of the Caesars. We need the touch of God, we are not dead, but are hampered like the risen Lazarus by the grave clothes of cold hearted formality, and need the quickening of the Spirit to "loose" us for mighty service.

We have people, we have plans, we have money, we need power. There is no power in mere machinery. One great revival born of prayer and travail of soul and directed and empowered by the Holy Ghost will do more to enlist and strengthen careless church members than any other means that we may devise.

2. The worldliness of our churches. The voice of the church no longer rings in trumpet tones against conformity to the world. We are making most of our protests in the minor key. Our standards of Christian life have fallen, the line of demarcation between the church and the world has faded into a sort of twilight zone where thousands are unable to tell where the vineyard of the Lord ends and the play grounds of Satan begin. Many of us have become more anxious to please men than obey the voice of God. Church discipline is one of the lost arts, and sin no longer dreads the voice of the bride of Christ. The modern dance with its trail of evil consequences claims hosts of devotees, from the rolls of our churches. The prayer meeting sees the faithful few, while questionable shows report standing room only because thronged with so-called Christians.

Calls for soul winners go unheeded, while the card tables and Sunday sports claim from our churches numbers too great to count.

Profanity and impure speech are common among men who are professed followers of him who was holy, undefiled, and separate from sinners.

3. We need a revival to deal with the problems of modern unbelief. The dangers along this line which confront us are more subtle and insidious than those which confronted our fathers. In their day, unbelief was from without, now in many quarters infidelity has professed religion and joined the church, and is seeking to pull down the bulwarks of Zion from the inside. One teacher, or preacher who is putting question marks after fundamental Christian truth, or damning evangelical Christianity with faint praise is more deadly than a thousand blatant blasphemers without. We cannot compromise, we cannot barter away our heavenly birthright for the red pottage of Christless speculations, or for the thirty pieces of worldly approval. We cannot temporize with that which is seeking to destroy faith in the supernatural, which would make our Lord the child of shame rather than the Son of the Highest, which tramples upon the redemption of Calvary and would blot out the glory of our eternal hope. We need a manifestation of the power of God to rebuke the fellows who have found him neither with microscope nor telescope and so cry, he is not there. They have looked up and said we see no heaven, and down and cried no hell. David said of the ungodly in his day, "They say daily unto me where is thy God"? We have the same spirit in different form, the same battle on another field with varied ammunition. We will not win by scholarly lectures, by writing books, and sermons, (yet I would not by any means belittle those things); we will win in the same way that Zechariah meant when he said, "Not by might nor by power, but by my Spirit saith the Lord of Hosts".

One sure enough revival, one breath of God upon the dry bones of our coldness and inefficiency will do more to destroy skepticism than all the books in our libraries.

4. The vast numbers of unsaved in our land. Our churches have gained in numbers 'tis true, but millions tramp the streets of our cities, and uncounted throngs fill our villages and country sides who are strangers to the saving power of Christ.

It will take generations to reach the lost of our country at the present rate and millions will go into eternity unsaved. We need a revival of interest in the lost; our hearts ought to break over them, and our lips need the touch of the fire from off the altar that we might plead with them to be reconciled to God. A mighty revival will multiply our soul winners a hundred fold; prayer meetings would fill our churches and we would hear the lost crying, "What must I do to be saved?"

The most irresistible force the world has ever known is a revival under the power of the Holy Spirit. It is mightier than all the armies, and all the governments of earth, it is stronger than the principalities and powers of evil in high places. It has more wisdom than all earth's philosophies, and is the hope of the saints and the terror of all the powers of darkness.

—E. K. Cox.

A MISSISSIPPIAN IN CHINA

Kaifeng, Honan, Dec. 29, 1924.

Dear Readers of The Record:

It has been so long since I have written you a word, that I wonder if you think that I do not think of you and pray for you often. It is so easy out here to immerse yourself in your work that you find no time for letters to those whom you love.

Since last May, we have been exceptionally busy, and happier than we have been since coming to China. We have had charge of the work of the city church, and being a pastor out here is very much like being one at home. Pastoral advice and visitation is worth as much here in China as it is anywhere. Our day schools have just closed for the winter vacation. The enrollment was good and the boys and girls did very good work in spite of the unsettled conditions through which we passed. We only suspended for one week, during which time, we were all kept anxious for fear that the city would be looted by returning defeated soldiers. For several days, we had a house full of people refugeeing with us, for it was felt that the south suburb was very likely to be the first place to have trouble. But the Lord delivered us out of it all. There was no fighting in the immediate neighborhood of the city, and there was only a little looting—no people killed. Great credit is due to the efforts of the "Chamber of Commerce" in buying off those troops who would have looted the city. Some of these men worked night and day.

As the new governor's soldiers arrived, it was greatly feared that we would have fighting here about the city. Mr. Harris and I among others were asked to go on a peace commission to seek to avert such. It was an experience which will remain long with me. We were quite graciously received, and our coming welcomed by the governor's representative.

Another Christmas has come and gone. We had such a blessed day. A dinner was planned by the Chinese Christians, to which all members and inquirers were invited; then in the afternoon, our boys and girls put on a program of "19" numbers, beginning at two o'clock and lasting until after five. It seemed to be greatly enjoyed. There was a big crowd present.

Since last May, I have had the privilege of baptizing some 14 men and women. How true are Jesus' words, "Another sows, and you reap." But I hope that we are sowing seeds that shall bring a bountiful harvest later on. While there often arise many things to discourage, there are those coming up all the time to spur us on to even more determined effort. One thing that has filled our heart with joy recently, is that our teacher of Mandarin has asked for baptism. I have felt for some time that he believed but he did not wish to connect himself with the church. We had prayed often with and for him, but it seemed to make little or no impression. But he came in with a smile on his face the other morning and asked when I could baptize him. He said that

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there had been two things in his way, but these were removed now. He had felt that he could not give money to the church and that he could not urge others to accept Christianity, but now he felt that he could do both. Isn't that evidence of the "new birth?"

Do pray for us often. How we do need your prayers.

Yours in His service,

—J. D. Eavenson.

FAITH EXEMPLIFIED IN MY CHILDHOOD

By A. N. White, Pewee Valley, Ky.

I was born on a farm in DeSoto County, Mississippi, about thirty miles from Memphis, Tenn. On every farm that joined my father's farm save one there were slaves. My father never owned any slaves but he nearly always had a colored man and woman in service; the one to help do the heavy work on the farm and the other to help do the drudgery in the home.

It is pleasant to note that at this distance of time, a span of more than two generations, I do not recall that there was ever any friction between these colored people and my parents. The children in the home were required to treat the colored with respect. The result was there grew up a reciprocal regard between these people and the children that in some instances developed into genuine affection.

I have a vivid remembrance of one of these men, who was in the service of my father. We called him Ki. I presume his name was Hezekiah, but he was known to us as Ki. He was as fine a specimen of physical manhood as one would wish to look on, six feet or more in height, broad of shoulders, full chested, weighing about two hundred pounds, of surpassing muscular strength and straight as an Indian. His skin was black as ebony, his teeth as white as ivory and his eyes shone like brilliants. His laugh was rarely more than a chuckle, and withal he wore as a part of his daily make up an engaging smile, that always won the confidence of children.

On one occasion, in the early Spring, mother was sending Ki across a small creek that ran through the farm to gather a basket of turnip greens—which cooked with hog's jowl makes a most savory dish. As soon as I learned that Ki was going to the turnip patch, I requested of mother permission to go with him. At the first mother flatly refused and dismissed me by saying that I would only be in the way. However, Ki joined me in my request and said I would not be in his way and further said he would be glad to have me go with him.

And so we started and everything went well till we arrived at the creek, which at that time was swollen with the Spring rains. There was no way of getting across the creek except by walking a small log which reached from one bank to the other, or else by wading. I could not do either the one or the other. I was greatly disappointed and felt as though all the pleasure had been suddenly taken out of the morning adventure.

But Ki was master of the situation. He put the basket down, gathered me up and placed me in the crook of his left arm and told me to put my arms around his neck and close my eyes. Then he reached down with his right hand, picked up the basket, pressed me close to his body, stepped upon the log and bore me safely across the creek. I had implicit faith in the godness of the big heart that beat under that black skin and unwavering confidence in the strength of the big arms that enfolded me. I was unafraid in the arms of the black giant, who held me in his strong loving grasp. This little incident in my early childhood is an exemplification of faith.

Now in the midst of my eighty-first year, I find myself waiting on the hither side of a river deeper and darker and more forbidding than the one across which I was safely borne in the arms of Ki. For sixty years I have been cultivating the child-like faith that stands out so prominently

in this incident of my early life.

However, the object of my faith is different. I am pillowing my head not on the breast of a human friend, however faithful. I am enfolded not in human arms, however strong; I am staying myself on Him "who gave Himself for us" and whose promises are precious and inviolable. I know not the time when I shall set sail, but the time cannot be far off when the order will be given to unloose the cable, draw in the gang plank, weigh anchor and set sail for the farther shore, "where no storms ever beat on the glittering strand, while the years of eternity roll."

"Sunset and evening star,

And one clear call for me;

And may there be no moaning of the bar

When I put out to sea.

"But such a tide as moving seems asleep,

Too full for sound and foam,

When that which drew from out the boundless deep

Turns again home.

"Twilight and evening bell,

And after that the dark;

And may there be no sadness of farewell,

When I embark;

"For tho' from out this bourne of time and place

The flood may bear me far,

I hope to see my Pilot face to face

When I have crossed the bar."

—Western Recorder.

THE BOOK OF ROMANS

By W. A. Sullivan

The Defense of the Jew

(Rom. 2:17-29)

From Romans 1:18-2:1, Paul presents his allegation of Universal Guilt of Mankind, as such, before God. From Rom. 2:2-16, he sets forth three principles of judgment according to which men must be judged: (1) "According to truth"; (2) "According to works"; and "According to my gospel".

In verses 17-29 of the second chapter, Paul anticipates the Defense of The Jew against the charge that all men, as such, are guilty sinners. He spoke out of his experience. Before he met Jesus on the road to Damascus, Paul was an "orthodox" Jew. He knew the viewpoint of the Jew.

Paul's method in dealing with the Defense of The Jew is to state the point in the Defense, and to show the fallacy of each. The plea of the Defense is two-fold:

I. The Plea of Orthodoxy

1. The Plea Stated, (2:17-20):

"But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light to them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge, and of the truth";

Observe that there are five points in this Plea of Orthodoxy: (1) The Jew rested upon the law; (2) He gloried in God; (3) He knew God's will; (4) He made a distinction between those things morally right as against those things morally wrong; and (5) He had a proper conception of his relation and obligation to others.

2. The Fallacy of The Plea of Orthodoxy, (2:21-24):

(1) The ethical failure of the Jew, (21-23):

"Thou therefore that teachest another, teachest thou not thyself? Thou that preaches a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou who gloriest in the law, through thy transgression of the law, dishonorest thou God?"

The inferential answer to these five questions convicts the Orthodox Jew of ethical failure. His life is not consistent with his orthodoxy.

(2) The missionary failure of the "Orthodox Jew", (2:24):

"For the name of God is blasphemed among the Gentiles because of you, as it is written".

The Orthodox Jew was confident that he was "a guide to the blind, a light to them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth". Yet as a missionary to the peoples of the earth, with whom he came in contact, the orthodox Jew was an utter failure. His inconsistent life provoked the pagan Gentile to blaspheme the name of Jehovah, the God of the Jew.

Let us observe here for practical application:

First.—An empty, intellectual orthodoxy never gives any one standing with God. One's profession may be entirely orthodox, and yet involve only the intellect, having no real vital connection with God. The faith of which Paul makes so much he describes as "faith that worketh by love".

Second.—A professing Christian living a life openly inconsistent with his profession does the world and the cause of truth and righteousness more injury than the avowed, out-spoken, pagan infidel. Christianity's most serious wounds have been received in "the house of its friends."

II. The Plea of Ritualism

1. The Plea Presented by Implication, (2:25-29). The Plea of Ritualism is not formally stated. Yet in all Paul says, (2:25-29) it is at once evident that he is seeking to drive the "Orthodox Jew from his refuge of Ritualism. The chief rite of the Jew was circumcision. To him among other things it represented: (1) Separation from the unclean world; (2) Dedication and consecration to God; (3) Introduction into the number of the people of God; and (4) A seal of God's covenant and a pledge of its promises.

2. The Fallacy Shown, (2:25-29).

(1) A religious rite is worthless unless accompanied by morality, (2:25):

"For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision".

(2) Real goodness, though unattended by any religious rite, is acceptable with God, (2:26):

"If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? And shall not the circumcision which is by nature, if it fulfill the law, judge thee, who with the letter and circumcision art a transgressor of the law?"

Dr. Stifter has well remarked: "The man who has real obedience under the disadvantage of no law will be a burning condemnation to him who, despite the law to teach him, has failed to hear its voice."

(3) The ultimate test of religion is vital, spiritual, inward; not ceremonial, ritualistic, and external, (2:28-29):

"For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God."

Let us observe finally that the externals of religion such as church membership, baptism, decorous procedure, etc., are not after all the things that count. "Boasted privileges are valueless." "Judgment is concerned wholly with righteousness and not so much with the externals of religion." That which will have the praise of God will be our private life, inward intention—in a word the right condition of the heart growing out of a right relation with God.

Professor Scott, who was recently dismissed from Mercer University on account of views out of harmony with the evangelical faith, has been lecturing recently at a Unitarian Church in Atlanta.

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P. I. LIPSEY, EDITOR

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

GREATEST NEED IN OUR CHURCHES

This word is not written without mature deliberation. And it is written with a profound and painful conviction. It is not written in criticism, but under pressure of a very great conviction. It is not probable that any number of men, should they be asked off-hand what is the greatest need of the churches, would give the same answer, by any means. Neither are we presumptuous enough to suppose that all who read these lines will come to the same verdict as the writer. But we beg from all a thoughtful attention to what is here said.

We are profoundly convinced that the greatest need in our churches is a divinely appointed and divinely anointed pastoral leadership. There is probably no difference of opinion in the idea that the most important man in any church is the pastor. We do not ever remember seeing or hearing of a church doing anything worth while that did not have a pastor. The quickest way for a church to disintegrate is to try to get along without a pastor. Occasionally we have known a church to try to get on without a pastor on the theory that they could save money; the expense would be cut out. It is nothing less than penuriousness, niggardliness and suicide. If the liberal soul shall be made fat, then the stingy soul becomes a grinning skeleton. And a church with this policy becomes as repulsive as a closet full of skeletons. A church cannot prosper without pastoral leadership.

But having a preacher is not always having a pastor. A Shepherd must both feed and lead the sheep. The reason churches are standing still is that they have no leadership. This is not to criticize any pastor, nor to provoke dissatisfaction among the members of any church with the man they have as pastor. To get another man is not necessarily to make a change. The chances are that you will be no better off than you were before. And if you were better off, some other church will suffer or be in the same fix you are in, because they would have the man you got rid of. No that is not the way to remedy the situation. The men we have must possess the quality of leadership.

How is this to be brought about? We must go back to first principles. The pastor must be divinely appointed and divinely anointed. That's old stuff. And it is old because it is true. God must call men into the ministry. Generally they are God-called men. There is little in the ministry that would lead men into it except the irresistible compulsion of a divine call. But a man is not necessarily anointed of the Holy Ghost, because he has been called to preach, but he ought to be. That is what we mean by the laying on of hands.

When Elisha was anointed by Elijah, he left his field and oxen and servants, turned his back on them all, because the Spirit of God came on him, and he followed Elijah till he learned the business and never forsook it. We need more preachers who will quit everything else and preach. The churches need men as pastors who are separated unto the gospel and not mixed up in any other sort of employment.

A man who hasn't the courage to forsake all and follow the Lord will not have the courage to lead his people in a great life and task and service. Preachers need to quit dabbling with other things. They need to give their whole energy and time and previous equipment to this one thing of leading their churches. It takes all a man's time, all his energy, all his thinking, all courage. And courage is born of sacrificial faith in God and in Jesus Christ. He of all men has to love the Lord with all his mind and soul and heart, and strength. He must do as Paul told Timothy: Give thyself wholly to them.

He must have a purpose and a plan. He must ask as Paul did in the beginning: What shall I do Lord; and then get at it. He must have a plan for himself and his church. He must plan his own time and work, and lay himself out in an orderly, intelligent manner to accomplish the purpose of his life, of his divine commission. But he must have a plan for his church, a plan that will include every department and every member in it; the development of every spiritual force. He must plan to bring the full energies of his church into line for a world-big task, the saving of a lost world, and ministering to its needs.

Nothing less than a world wide program will satisfy the love of God or carry out the will of Christ. The pastor or church whose vision is less than 25,000 miles in circumference does not truly represent Jesus Christ. The church is his body, the fulness of him that filleth all in all. It is not enough for a preacher to say he doesn't want anybody cracking the whip over him: let him crack his own whip. The man who does not need somebody to tell him what to do is one who is doing it without being told. If he possesses the quality of leadership he will never hear the voice of any "boss" telling him what to do. He will be so far ahead as to be out of hearing of any suggestions from others. Are our pastors leading their churches? We know some who are. They are not complaining and their churches are not complaining. A man who is Spirit-led will himself be a leader. And the pastor who is feeding and leading his people has a contented and happy bunch of people.

ALPHA AND OMEGA

It is hardly necessary to explain that these two words alpha and omega are the names of the first and last letters of the Greek alphabet, the language in which the book of Revelation and all the books of the New Testament were written. They are used in much the same way in these passages in Revelation as we use the expression "from a to z". It is significant that the words "I am the alpha and the omega" occur at the beginning and the close of the book of Revelation.

The alphabet is the summary of all knowledge and the compendium of all revelation. The various combinations of the letters in the alphabet give us all the written deposit of truth, from every source under the sun; and they preserve to us and pass on to others all the accumulated knowledge and wisdom in every branch of learning in the world. A man who knows the alphabet, and knows how to put it together in forming words, has the key to all the storehouses of truth and wisdom of the present age and the past ages. It is the miracle of the ages that the facts and the truths known to one person or one generation may be communicated to the peoples of all nations and of all generations by means of the twenty-six letters of the alphabet. There is nothing hidden but that it should be made known, and the alphabet is the medium of transmission.

In the beginning and end of the vision which God gave to John on Patmos through our Lord Jesus Christ, the Lord says, I am the alpha and the omega. He is not only the beginning and the end, the first and the last, but he is the embodiment of all truth and the means of all revelation to men, the whole alphabet from a to z. Some humorous examples are occasionally found of a printer who lacked a few letters in

his font of type and had to skip them or supply their places with other letters. Have you thought how you would get along trying to write if a fourth or a third of the letters of the alphabet were taken away from you? Some things would be queered and nothing could be fully and accurately expressed.

Now just that is what happens when people, even men of strong and well-trained minds, try to make progress in knowledge without Jesus who is the embodiment and complete revelation of truth. Yes, the heavens declare the glory of God and the firmament sheweth his handiwork, but only partially, imperfectly, incompletely. To some people they seem not to tell much. All of nature furnishes us some of the letters of the alphabet, and we can spell out something of the knowledge of God through the various aspects of nature. But a good many of the letters are missing. And some people make queer reading out of it. Even the devout soul of David to whom the firmament showed God's handiwork, felt it incomplete, for a few verses further he begins the contrast (Ps. 19) by saying, "The law of the Lord is perfect." Only what God reveals to us in Christ is complete and can restore the soul.

The revelations which God had given to the world before the coming of Christ were partial and incomplete. Jesus plainly says that he came to complete it. There is a very illuminating expression of this truth in the first chapter of Hebrews, where it is said that, "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Before him the alphabet was incomplete. But he is the alpha and the omega. In him all the fragmentary portions of revelation are gathered into one. All the rays of the sun, which had been given us only in some of its colors through the prism of the old prophets, are now gathered into the white light of the person of His Son. Jesus could truly say "He that hath seen me, hath seen the Father."

GOD A CONSUMING FIRE

There are some passages of Scripture that are as difficult to work out as a cross-word puzzle—and much more interesting. One of these is the latter part of the twelfth chapter of Hebrews, beginning with the words (Vs. 18) "For ye are not come to a mount that might be touched", and going to the end of the chapter, concluding with the words, "For our God is a consuming fire". There is much in here that sounds like an enigma, and is all the more instructive when studied out.

It is interesting to notice the marginal reading in the American Revision which properly leaves out the word "mount", and makes the reading, "Ye have not come to a palpable and kindled fire". And then the paragraph concludes with "Our God is a consuming fire". There is a comparison and contrast all the way through; and a part of the contrast is between a palpable and kindled fire and the consuming fire as a description of God.

Everybody will recall that the whole of the book of Hebrews is a comparison and a contrast between the old covenant and the new, between the Jewish dispensation and the Christian dispensation, always pointing out the superiority of the New. This was done to prevent some Jewish Christians from giving up their Christian faith and returning to Judaism.

One contrast that runs through the entire epistle is between what is material, visible, palpable, temporal and what is spiritual and permanent. And this contrast is found in this paragraph. All that he says ye are not come unto is something that can be discerned with one or more of the five physical senses. What he says ye are come unto is only spiritually discerned.

Another part of the contrast is between the forbidding horrors of the wilderness and the green hills of the Land of promise. The description of Sinai is terrible. The picture of Mount

Zion is one of rest and peace and beauty, companies of angels, church of the first born, spirits of just men made perfect, Jesus the mediator of the New Covenant.

It is the purpose of this new covenant and its particular characteristic that it lets us deeper into the knowledge of God. The gospel is the light of the knowledge of the glory of God in the face of Jesus Christ. Jesus said, "I have called you friends; for all things that I heard from my Father, I have made known to you." A few in the Old Testament were admitted to close fellowship with God. Moses saw God in the Mountain, Abraham was the friend of God. But in the new dispensation it is the purpose of God that the disciples shall be filled with the knowledge of his will. It is God's purpose to make all men see what is the dispensation of the mystery which for ages hath been hid in God, to the intent that now unto the principalities and powers in the heavenly places might be made known through the church, the manifold wisdom of God. One does not know the taste of a cocoanut by looking at the tree, nor even by handling the nut, but only by getting to the inside. So one does not know God by looking on the face of nature, nor by memorizing the ten commandments but by personal faith in the Christ of Calvary.

But it is not a mere increase in knowledge that one gets in the new dispensation; it is a discovery of the sources of power. God's power at Sinai was revealed in a threatening and destructive way, just as it is in the lightning and thunderstorm or the cyclone and earthquake. But it was not harnessed up to the accomplishment of service or the production of righteousness. Men knew something, though it was but little of electricity when they saw it strike the monarch of the forest and scatter it in splinters, or when they saw men slain by its sword unsheathed, or watched its quivering progress in the swirling cyclone. But only in recent years have they learned enough of its nature to harness it to the great task of doing a work undreamed of in the ages gone. That which eye had not seen has come to pass. That which was hid from ages and generations has been revealed to certain prophets and apostles of God. So the power of God is in the gospel brought to bear upon the task of living, of serving and saving, of doing righteousness and showing mercy. That which inspired fear in the past, now inspires hope. That which destroyed now saves; for the gospel is the power of God unto salvation to every one that believeth.

But how is God still a consuming fire? In the same way that a mighty electric current, which lights your house, runs your machinery and enables you to do all your work speedily and effectively, this same current kills when it is handled carelessly or presumptuously. The greater the power in anything, the greater its capacity for good or for destruction. The same gospel that is the savor of life unto life, is the savor of death unto death. It is a fearful responsibility to preach the gospel, and it is a fearful responsibility to hear it preached.

This is the reason the writer of Hebrews says God is a consuming fire. This is the reason he says the blood of Jesus speaks with more power than that of Abel. This is the reason he says that the responsibility of hearing the gospel brings more danger than did the voice of trumpets on Sinai. If they escaped not who turned away then how shall one escape who refuses to listen now to the gospel. This is the reason he says, "Let us have thankfulness (grace) whereby we may offer service well pleasing to God with reverence and awe, for our God is a consuming fire."

We are told that in South Carolina there were four times as many boys and girls graduated from the four year high schools in 1924 as in 1920. How about Mississippi, Professors Taylor and Bennett?

The Indiana State Senate voted by a large majority against a bill forbidding the wearing of a distinctive religious garb by any teacher in the public schools. A similar fate seems to await a bill to require the reading of the Bible and the U. S. Constitution in the schools.

Francis Grover Cleveland, son of a former President, was recently married to the daughter of the Presbyterian pastor at Princeton. President Cleveland was a preacher's son.

Hinds County recently voted a bond issue of two million dollars for good roads. To this another million is to be added from federal appropriations. The money will be used for constructing smooth hard-surfaced roads.

The Illinois Baptist, speaking of S. Glenn Young, recently killed at Herrin, says: "He was a terror to gamblers, bootleggers and to thugs, and maybe to some others not so bad, but whose sympathies yet ran in the wrong direction."

THE COMMITTEE ON DOCTRINAL STATEMENT

By President E. Y. Mullins, Louisville, Ky.

In response to various inquiries which have come to me, I am writing to say that the committee on doctrinal statement had a meeting in Nashville, Tenn., a short time ago.

The committee considered the question of what duty the Convention had laid upon it in its appointment, and it was agreed to ask the Convention for advice and instructions when it meets in Memphis, and at the same time he prepared to submit a doctrinal statement if the Convention should order it. We are preparing a revision of the New Hampshire Confession of Faith, which is so widely accepted among Baptists.

I may say in conclusion that the committee was divided on the advisability of submitting such a statement. Some of them felt that it was not necessary, in view of recent statements of this kind which had been promulgated in one way or another by the Convention. All felt, however, that we should be prepared to submit such a statement in case the Convention should instruct us to do so. The statement is not yet in final form, but we hope it will reach this stage in the near future.

Sincerely yours,

—E. Y. Mullins,
Chairman Committee.

BIG SUNDAY SCHOOLS

A call comes from the Sunday School Board for the names of all Sunday School's with an enrollment of over 900—including both Home Department and Cradle Roll. This is for an Honor Roll of Big Sunday Schools to be featured at the Southern Baptist Convention in May.

This is the day of Big Sunday Schools. Thousands and thousands of people are in reach of our town and city schools. Last year 165 Sunday Schools in the South reported over 900. This year there should be 250.

If your school is in striking distance of an enrollment of 900 or more, get your workers together and make a determined effort to reach this number. Take a census, put in new classes and enlist teachers and officers to go afield with a warm personal invitation that will win large numbers of people to Sunday School attendance.

Lastly: BE SURE AND REPORT your enrollment including Home Department and Cradle Roll. This is important: It is next to impossible to get information. Without fail, please, send your enrollment as above requested to the Sunday School Board.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Mississippi Baptists have made a splendid record during the past five years. They have borrowed no money and have paid every obligation promptly on time. Shall we continue this record? There is surely not a person in the State who would say that we should not if the question were asked directly. Yet there are thousands and thousands of people who are, by their actions, saying that we should not continue it. How are they saying it? Some are saying it by making no promise to help the work for this year. Many thousands are saying it by making no contribution to enable the Board to keep up this record. There are those who say we are not going to pledge, but we are going to pay it. We trust they will pay it, but past records show that not many people who fail to pledge pay any appreciable amount. If the work had had to depend upon those amounts which were paid by non-subscribers, we could not have kept up the overhead expenses.

Now there is no good reason for a member of a Baptist Church refusing to subscribe to the work of the Kingdom. God's promises to the individual Christian are abundant. Hence, the Christian should reciprocate by making his promises to God and to His work. Practically all of the pastors in the State have a definite promise from the churches that they will receive certain amounts during the year. This is nothing but right. It should be so everywhere. The churches are under as much obligation to promise definite amounts and the payment of same as the pastors are to promise their services for different Sundays and to fulfill their obligations in this respect. But the churches are also under obligation to

support the causes Kingdomwide, and no one can impress upon the churches this obligation so well as the pastor can. Let's complete this 1925 program and have the pledging part of it completed.

Thirty one churches have reported this week on the 1925 program. There will be many others, we think, to report by the close of another week. We ought to be reporting by the hundreds and finish it up by March.

Reverend E. E. Huntsberry, Box 12, Shreveport, Louisiana, is now engaged by the Louisiana College in the raising of \$400,000.00 for endowment. He will return to and resume his evangelistic work in April. He will have as his singer R. B. Cox, a graduate of the Music Department of the Southwestern Baptist Theological Seminary. They are to use a tent which will seat between 2,000 and 2,500 people.

The brethren of the State are familiar with the splendid work which Brother Huntsberry did while pastoring Fifteenth Avenue Church, Meridian, for nearly four years. The building which was erected while Brother Huntsberry was pastor is a credit to any town in the State. He does a constructive evangelistic work. We are always glad to know when he is going to hold a meeting in our State. He magnifies the whole program of the Kingdom work.

Let's keep before our people the one treasury, one treasurer and the one budget for our Denominational causes. We are headed in the right direction. Let's increase our velocity and momentum until every church in the State adopts this excellent plan for its Kingdom work.

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AN APPEAL FOR SOUL WINNING

The Commission on the 1925 Program of Southern Baptists, believing that soul winning is and should be a most vital part of any program projected by Southern Baptists, has appointed the undersigned sub-committee to draft an appeal to the brotherhood on this subject.

First of all, we would record the conviction that God has led our beloved denomination to its present standing in numbers, influence and wealth because of our emphasis in the past upon soul winning as our chief business.

Secondly, we would confess that there appears to be a slackening of energy and endeavor in this all important matter as revealed in the following facts taken from the Southern Baptist Handbook for 1924:

For 1923, our 3,494,189 white Baptists reported only 195,664 baptisms. This is one baptism to every 17.8 members!

On our foreign fields 111,852 Baptists reported 12,856 baptisms. This is one baptism to every 8.7 members.

Almost 9,000 of our 27,000 Baptist churches in the South, reported not a single baptism in 1923. There were almost 2,000 more churches which reported no baptisms in 1923 than reported none in 1922, indicating that an increasing number of our churches are neglecting the main business for which they were organized. Other churches which had baptisms in 1923 had considerably fewer of them than they had the preceding year.

Thirdly, we would most solemnly propound the proposition that soul winning is now and forever must be the chief end of all our denominational endeavor, the ultimate objective of all our money campaigns and that the work of all our institutions and agencies should eventuate in winning the unsaved.

The presence of 13,000,000 unsaved persons 10 years of age and above in the territory of the Southern Baptist Convention and the teeming millions in the regions beyond to whom God has called us to preach the unsearchable riches of His saving grace in Jesus Christ should weigh like an unbearable load upon our Christian consciences and hearts and stir us to more effort in their behalf.

We propose that all the estates of our Israel shall join hands and hearts and heads during this year 1925 to kindle the fires of intensive evangelism everywhere.

To this end we most humbly make the following suggestions for the consideration of the brotherhood and pray for their co-operation in carrying them out:

1. That our Home Mission Board and the various state mission boards which have been such tremendous agencies for soul winning in the past enlarge their evangelistic forces as far as the strongest faith and the soundest financial policies will permit and that they be urged to especially consider the employment of special workers from our Baptist colleges and seminaries for summer evangelistic work in the destitute places.

2. That all of our Baptist institutions, colleges, schools, orphanages and hospitals be requested to make special evangelistic efforts among their constituencies during this year.

3. That our people organize everywhere for city-wide, associational-wide and state-wide evangelistic campaigns.

4. That associational leaders shall take counsel concerning the 9,000 churches in their associations which have not reported a single baptism during the previous year and seek to aid them by providing evangelistic help with the view of having an evangelistic meeting in every church sometime during this year.

5. That our pastors be requested to offer their services to the Associational, State or Home Mission Boards for a meeting of a week or ten days in some needy place sometime during the year.

6. That our organized Sunday School classes be urged to give special thought and attention during the year to the winning of those lost ones whom God has put in their hands.

7. That our Woman's Missionary Societies, Brotherhoods and B. Y. P. U.'s be urged to conduct classes in soul winning studies and to organize evangelistic bands among their members for the purpose of pursuing personal evangelism throughout the year—and that whenever practicable they conduct evangelistic campaigns.

8. We would press upon all our people—women and young people—deacons, directors, trustees, Sunday School teachers—everywhere that the first fruit of a Christian life is another Christian; that the highest duty of a living organism is the reproduction of itself in another; that the supreme object of that marital relation between Christ and His church is the propagation of the spiritual seed in the world; that an unevangelistic church is committing the highest crime of spiritual race suicide; that if the wicked die in his sins God will require his blood at our hands; that some day we will face these lost souls at God's bar of justice and answer whether we tried to win them or not; that in soul-winning we render the highest, the noblest, the best of all services to—The home by presenting to it a redeemed father, mother or child; The state by making for it an honorable citizen; Society—by giving it a clean, wholesome individual; The world by, creating for it a benevolently disposed person; The denomination by providing it with an effective and helpful servant.

We would close this statement with a call to our people to prayer, our petition being that there may come to all our churches a purpose and effort to maintain a fervent evangelism.

M. E. Dodd,
C. E. Burts,
L. R. Scarborough,
Committee.

SPECIAL MID-WINTER MEETING OF THE HOME MISSION BOARD

January 13, 1925

By B. D. Gray, Corresponding Secretary

At the annual meeting of the Home Mission Board held June 10, 1924, it was decided to hold a special mid-winter meeting early in January of the full membership of the Board, state and local, to consider our financial situation and the work for the rest of our fiscal year ending April 30, 1925. This would give time for the closing of the 75 Million Campaign which we fondly hoped would bring great relief from if not complete removal of our burdensome debt. During the summer months there was an encouraging increase in the financial receipts over that period of the previous year, but grievous disappointment befell us during the fall months. Our receipts during October and November were nearly \$50,000 short of those for the same months in 1923, whereas we were hoping to receive \$250,000 or \$350,000 more, in view of the fact that the 75 Million Campaign was being closed up and our forces were all called upon to pay their pledges. The falling off continued disastrously to December 31, 1924. So when our mid-winter meeting was held January 13th, instead of our debt being materially reduced it had been increased. From January 1, 1925 to January 16, 1925, returns from the 75 Million Campaign were such as to put our receipts from May 1, 1924 to January 16, 1925, \$38,349.73 more than those from May 1, 1923 to January 16, 1924. For this we are devoutly thankful. Most of this was received after the Board had adjourned January 13th.

Full Attendance

Most of the members, state and local, were present, as were most of the State Mission secretaries. The day was given from early morning to nearly midnight in serious, prayerful consideration of our financial situation. During the year in all departments of our independent Home Mission work we had made drastic retrenchment. This Board decided to continue as far as possible consistent with the integrity of our work for the remainder of our fiscal year.

The state secretaries became fully aware of our serious and acute situation. When it came

to our co-operative missions they shared the spirit of sacrifice and retrenchment that pervaded the meeting. The urgent appeals and dire needs of various fields in all our co-operative work were vividly portrayed by the state secretaries but they felt the necessity of retrenchment. Our hearts were heavy at the thought of having to retrench still further with crying needs on every hand which we could not meet.

The 1925 Program

The Corresponding Secretary presented briefly the present status of the 1925 Program which he had gained from correspondence from the various states. The total financial objective for the 1925 Program from the various states was \$12,455,250 instead of \$15,000,000, the amount proposed by the Southern Baptist Convention. The Convention recommended that we divide the \$15,000,000 on a fifty-fifty basis between South-wide and State-wide objects and urged that the State Conventions agree to this. While some of the states approved the recommendation of the Southern Baptist convention most of them did not, claiming more than fifty per cent and in a number of instances as much as 65% for state objects. On the percentage basis adopted by the State Conventions if we raise the \$12,450,250 Home Missions would get \$1,067,100. On the supposition that the subscriptions would be collected as well as during the 75 Million Campaign we could reasonably expect not more than sixty or seventy per cent of \$1,067,100 out of the 1925 Program, or a total of something like \$650,000 or \$700,000. Over against this was put our present debt of \$1,120,000, of which \$584,775 is current indebtedness at the banks. In addition to this indebtedness we are instructed by the Southern Baptist Convention to advance \$250,000 during the year 1925 to the New Orleans Hospital Commission. In view of these statements there was nothing left for the Board but further retrenchment. This we have made, as stated above, in all departments of our work. The Department of Evangelism was discontinued for the present, as it has never met expenses.

Our Burden of Debt

For four years and more now our Home Mission Board has been burdened with debt. We have labored and prayed for deliverance. We have reduced our force and cut expenses in every direction, and if our receipts for the last three years had kept pace with those of the two preceding years, we could have come to the close of the five year campaign free of debt. It is well known also that if Home Missions had gotten its proportion of receipts of the 75 Million Campaign we would have had no debt.

How to "Carry On"

We must address ourselves with fresh vigor and determination to remove this cumbersome and hampering debt that our work may no longer suffer from such retrenchment as we have been forced to make during the last two years. How can this be done? In three ways:

1. By raising the full amount of the total objective for the 1925 Program. If this is done and Home Missions receives its due proportion we ought to receive, as stated above, between \$650,000 and \$700,000.

2. By extra contributions over and above the regular budget.

3. The offerings made during the March Week of Prayer, according to the action of the Woman's Missionary Union auxiliary to the Southern Baptist Convention at their meeting in Atlanta last May, are to be extra to their Home Mission contributions as was also the Christmas offering for China for the Foreign Mission Board. Now then, here is the opportunity for great and sacrificial giving to Home Missions. We are grateful to our sisters for this extra help. May their gifts and offering from multitudes of our women and those prospered of God lay great offerings on His altar.

All in all we have never had quite so serious a meeting of the Home Mission Board. For months it had been anticipated with prayer and deep concern and all through the day our hearts were tense and our minds in anxiety over our

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situation. There was, however, a spirit of hopefulness based on the favorable business outlook through the country and the expectation that the Spring drive during March and April would stir our people to larger gifts than we have had for three years past. The issues are serious, our burden great, the work is pressing but we will not despair. Our confidence is in God, our faith must not waver. Let us trust in Him and work and He will bring it to pass.

HOW TO GET THE BEST OUT OF YOUR PASTOR

By L. O. Dawson

1. Do not ask, "How do we like the preacher?" Be more concerned about how the preacher likes us. And be determined that he shall like us first rate.
2. Do not tie his hands. No one does a cook or clerk that way, but many proceed with the preacher just about on that plan. They set him a task, then, by lack of co-operation, support and backing, make the task impossible of accomplishment.
3. Love him, not so much for his sake as for the sake of the good he may do you and the church. We do not heed preachers unless love inclines the will.
4. Support him financially. His credit must be as good as the bank's. The amount of his support should not be determined by his necessities, but by the requirements of his work. You do not want your preacher simply to live, but to be efficient.
5. Go hear him preach. That is his main job—just preaching. No amount of personal or social attention or financial backing can take the place of your regular attendance upon the preaching of the Word. Let the Sunday School folks stay to the morning worship. The man has never been born who can do his best at 11 o'clock when his own people turn their backs on him at 10:45 o'clock. That one thing is taking the heart out of more preachers than any other thing I know. Simply a sympathetic hearing of the Gospel by all of the people will make a great preacher out of almost anybody. And it will make a great people. The opposite will ruin the best pastor and shrivel the souls of the noblest folks. Think! Think! Just think!
6. Encourage him, cheer him in the battle. Have you ever seriously considered the gyrations of the "cheer leader"? Seems like he's crazy. He is not. He is one of the crucial points of the game. Games as good as lost by the team have been won by the "rooters". One "gloomer" can rout a whole church. During the war they lined the gloomers up against the wall and shot them. Not because they lacked loyalty or patriotism. It was because they made the spirits of the soldiers droop. No man or church can droop to victory. Talk victory, and victory comes.
7. If you need the pastor, call him. You call the doctor to minister to your body. If you fail to call your preacher, do not complain at him if he fails to appear at the proper time. This seems a needless thing to say, but lots of folks do just that way when dealing with the pastor.
8. If you hear some one complain that he is being neglected by the pastor, do not repeat the complaint to others. Just a whispered word in the ear of the preacher is amply sufficient. Except this—you might suggest to the complainer that the mere lifting of his telephone receiver and one call will bring the pastor to his side in less than one hour. If he fails to do this simple thing you may know he has no strong desire to see his pastor.
9. Your pastor is wise, and because he is wise he will be prudent, but every preacher walks in a circle of fire kindled by evil minds. Protect him from these gossips all you can. A good rattlesnake makes a more desirable companion than gossip. You can pull out a poison fang. You cannot pull out a poison tongue.
10. Pray for your preacher. This is said so

often that it seems commonplace. It is vital to the ministry of any man. Herein fail not. Pray for him singly—by twos, threes, in small companies, as a church. Have set times the one object of which is prayer for the pastor. More than any soul in the church he needs it.

11. Avoid all disputes and bickerings among yourselves. How can any general lead an army against the ramparts of the enemy when the chief concern of the soldiers is to stick pins in one another? Swing out on a great program that will make all little personal feelings seem too small to mention. Such a greatness of mind and spirit should so characterize every deacons' meeting, every council of officers, every business meeting of the church that little personal matters could not be so much as thought of. And if some good brother should inject it anyhow, draw a ring around him and pass on. Maybe he will fall in line again. If he does not—pass on! The night cometh when no man can work. Hasten!

12. Do not be afraid to express your appreciation of your pastor and his work for fear he may become conceited. There will be plenty of things to take the conceit out of him. More preachers die of broken hearts than of swollen heads. I went to a memorial service held by a church for its dead pastor. House packed. One spoke of the pastor "as a citizen," another "as a neighbor," another "as a friend," another "as a preacher," another "as a Christian," another "as a family man," and so on and on. It was all true. He was really a man out of the ordinary. Then they called on me to say a few words. I said: "All you have said of my dead brother is true. Moreover, if on each Sabbath day you had packed this church as you have done today, instead of breaking his heart with empty pews; if you had said to him and of him while he was yet alive what you have said today, he would not now be dead. He died for lack of the things you are doing for and saying about him today. I know." Maybe I ought not to have said it, but I did. A preacher dead makes a first-class funeral. But in God's name the funeral ought to be put off as long as possible.

13. On all public functions when the church is acting through the minister, the pastor of the church should always officiate if it be at all possible for him to do so. This is especially true of all weddings, funerals, baptisms and other like things. To fail in this discounts both the pastor and the church in a very real sense. There are sometimes exceptions to this rule, but they ought to be very rare and for very evident reasons—such reasons as would make the pastor and church feel at ease about it. If it seems desirable to have some one to act with the pastor, it should be done in such a way as to make it plain that the pastor is still master of the occasion. If any one of the people should thoughtlessly violate this rule, the minister invited to take the pastor's place should gently, but firmly, decline to render the desired service.

14. Let it never be forgotten that good, bad or indifferent, as long as he is pastor of the church he represents the church. Respect him, and see that others respect him as such.

15. Try to put into daily living the teachings of his pulpit. This does not mean that you are to slavishly do everything he says, but it does mean that the lives of his people must reflect the Gospel he preaches, or all his preaching is vain.

16. Thank God that you have a pastor. Not only the welfare of your soul, but the very value of your real estate, the worth-whileness of your community, the possibility of doing your secular business under the most favorable conditions, and lots of other things besides, depend upon the vigor of your church and the power of the man God has chosen to give you as shepherd and leader. Amen.—Alabama Baptist.

WILL BAPTISTS REMAIN TIED TOGETHER?

A Story With Its Lesson

By C. E. Burts

The following story appearing in a magazine which comes to my desk has a lesson for us:

"Early on the morning of August 3, 1896, Phillip Stanley Abbott of Boston, a member of the Appalachian Mountain Club, and three companions left the little chalet which then stood on the shore of the lake, and rowed to the far end and made their way up on the bed of Victoria Glacier. Then, roped together in the fashion of mountaineers, they climbed up the steep, almost perpendicular walls of Mount LeFoy. About noon they were well up toward the summit and were rounding a bastion of rock on a narrow shelf. Then it was that Mr. Abbott's suggestion was made that they unrope for greater freedom of movement. It was a fatal mistake. Mr. Abbott, who was ahead, turned a corner and began to climb up a cleft, or chimney as the mountaineers would call it. One of his companions called to him and asked if it would not be better to return and continue on the shelf, but he replied from somewhere above, 'No, I think not. I have a good lead here.' They were his last words, for a moment later something happened, no one knows what, and his body hurtled downward to the ice slope far below. If only they had not unbound themselves for the sake of greater personal freedom, if only they had been willing to remain tied together in a bundle, the tragedy might have been avoided."

As a denomination our capacity for co-operation is being tested. Not a few of our people have grown a little weary under the restraints of the five years. Our obligations to the denomination have become irksome to some and there is a demand on the part of individuals and institutions for larger freedom and the opportunity for self-expression. Our real liberties, however, are not found in this direction. The life and success of our denomination depends upon whether or not we are willing to remain tied together in a common enterprise. We can justify our existence only by our willingness to work together.

We should commit ourselves thoroughly and wholeheartedly to the New Program and comply with all its provisions. Let the churches complete the Every Member Canvass immediately. The month of February should be used by every church for the full accomplishment of this task. The persistence and thoroughness with which we do this will determine whether or not Southern Baptists will go forward or beat a retreat.

Nothing should be allowed to stand in the way of completing this work. No contribution in any direction or for any purpose should be allowed to intervene or curtail in the least our subscriptions through the churches to this general fund. It takes care of every enterprise among us, the missions, the schools, the benevolent institutions.

Many institutions and activities, to be sure, are embarrassed by their growth and are hard pressed for financial support. I beg that they do not become impatient and unwilling to pin their faith to the Program. They should capitalize, to be sure, individual preferences if necessary, but first of all, THEY SHOULD STAND BY THE WHOLE PROGRAM. We are now deciding whether or not our institutions and activities are to be supported by individual gifts or by our churches. Let us trust the churches and help to make them efficient and trustworthy and develop a full-orbed and well-rounded Christian character and beneficence.

I am frank to say that we cannot justify our Unified Budget unless we support it adequately and this can be done only by the general enlistment of our people. Let us show to the world that a great spiritual democracy such as ours can be efficient and dependable. We must be willing to remain tied together. Our very life depends upon it.

Mississippi Woman's Missionary Union

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"Words fitly spoken are like apples of gold in pictures of silver."

Beloved, are you individually and in your society, endeavoring to pray a bit more earnestly, plan a bit more wisely and work a bit harder this year for His glory than you ever have before? We need to do that; and in doing so to remember to trust Him and keep sweet no matter what comes.

Have you sent in all your Lottie Moon Offering? If not please try to send it as soon as possible. The needs of our missionaries are tremendous. They are suffering for the aid that this Lottie Moon Offering will bring to them. Let us not fail them.

The literature for the March Week of Prayer will reach you by the time you get this issue of The Record. Should yours fail to come please notify us. We want every society and every auxiliary to observe this week. Just as we needed to know more of our foreign fields which we studied during the January Week of Prayer, so do we need to know more of our Home Fields. Information begets inspiration; inspiration and information beget an earnest desire to "lend a hand". A sister remarked the other day that she was convinced not one cent of money collected for our prayer offerings would have been given but for the fact that women studied and prayed.

We here give the list of priced leaflets for the March Week of Prayer. Send for them as directed; they help out wonderfully with the programs.

March Home Mission Week of Prayer Priced Leaflets

W. M. S.	
Sunday: At Life's Daily Crossings.....	2c
Monday: How Can We Help the Negro?.....	2c
Tuesday: A Clarion Call.....	2c
Wednesday: Little Ann of Lost Gap.....	2c
Thursday: Won Through His Children.....	2c
Friday: The Story of the Indians.....	2c
Saturday: Outgoing Missionaries.....	2c

Y. W. A.

They Come Bringing Gifts..... 3c

G. A.

Rachanny of the Southern Mountains..... 2c

R. A.

Zelig Arnovitch, Immigrant Boy..... 2c

Sunbeams

A Little True American..... 2c

Order early, please, before March, from W. M. U. Literature Department, 1111 Age-Herald Building, Birmingham, Alabama.

Your Secretary had the privilege of attending Rally days in Wayne and Lebanon Associations this past week. The former met with the Buckatunna Church. The day was dreary and bitterly cold; but the women came! How they came, and how deeply interested they showed themselves to be in the work. Mrs. W. O. Carter, Superintendent, presided with dignity and intelligence. Her heart is in the work. Her map of the association showed the churches dotted here and there that were pastorless. Let us pray for more pastors in Mississippi. From Buckatunna it was our

privilege to go to Chicora for the night and talk to the folks gathered for prayer meeting. Most of them were young people. It was an opportunity as well as a privilege.

The Lebanon sisters met with Main Street Church. Mrs. L. A. Wilkinson is the efficient and consecrated Superintendent. The program was given to the discussion of Stewardship and Mission study. Mrs. J. L. Johnson led the former and Mrs. Ellis the latter, they being respectively Associational Leaders of these departments. Mrs. Johnson brought one of her great heart messages on Systematic Stewardship. Women cannot hear such and not long to give freely and sacrificially. Mrs. Ellis kindly gave her time to the Secretary, who discussed the new Mission Study Course.

"Go Forward"

At the close of a marvelous message on the above subject to her Society on Monday afternoon, February 2nd, Mrs. Alma Ratliff Scott, lay down and "Fell on sleep" in less than two hours. Dr. Scott and family moved from Greenwood to La Farera, Texas; and it was here she went to her Higher Home. How we loved her! How she will be missed by friends everywhere!

"Now dear, tired hands, be still,
 Toil stained through death's dark hue;
 No need now for your skill;
 No further task to do.
 Folded across the breast,
 Take calmest rest.
 Dead hands no work shall soil:
 'Tis living hands that toil."

Now weary eyes go sleep!
 You shall see no more wrong,
 Nor anxious watches keep
 For hope that tarries long;
 Shall shed no more sad tears
 Through all the years;
 Fold down your lids and sleep:
 'Tis living eyes that weep.

Poor weary heart, now rest!
 Sorrow or pain no more
 Shall make thee sore distress;
 Thy restless care is o'er.
 Go, still sweet session keep
 Of blissful sleep;
 And no more throb and ache:
 'Tis living hearts that break."

—(Adapted.)

YOUNG PEOPLE'S COLUMN

One Associational Leader for the young people, Mrs. E. V. May, Madison County, tells us she has received a report from each auxiliary in her association this past quarter. She did not get such splendid results without many letters and telephone calls.

How many of the other leaders can send such an excellent report?

We learn through one of our Mississippi girls at the Baptist Bible Institute that the Infirmary there is in need of a sink for the diet kitchen, linoleum for the floor, some hospital dishes and

some tray cloths. Perhaps some Y. W. A. will find it possible to supply some of these needs.

Here are some interesting and significant paragraphs from letters that have come to me: (Speaking of the Lottie Moon offering) "One little girl had saved \$2.02 since September in bank and seemed to be very happy in giving it. How I do wish all the Sunbeams every where had a mother like this little one who is teaching her very small daughter we are partners with God."

Another:—"Since I made out the enclosed report we have had another glorious Sunbeam meeting with fifty-two present—seven new ones joined, making our enrollment to date seventy-five! When the one hundred mark is reached we are going to have a jubilee and you must come! Would you not like to see a class of one hundred Sunbeams graduate in "Going Somewhere"? It just makes thrills run all around my heart when I think of it. They are precious and nobody knows how I love them. The group plans you suggested are excellent and with my splendid helpers the work progresses. We have some definite personal work for each month—November we sent baskets of fruit to the sick (each child brought an apple or some other fruit to the meeting, then we packed the baskets and had a committee deliver them); in December we planted some pots of bulbs to grow flowers for the sick (I bought the bulbs and each child brought a pebble to the meeting, then let the tiniest tots plant them while the others talked about how fast they would grow; each Saturday we brought them out of the dark to see how much they had grown. This month we will make a box full of Valentines and send them to the Orphanage before February 14th."

These are good suggestions for other leaders.

Dear Miss Traylor:

Your Laurel Sunbeams are happy and busy, and are thankful for your recovery too. We are really doing the best work ever. We have had no mission study this quarter, but we have had during the year, and will have a home mission book the next quarter. We are really pleased that our Lottie Moon offering is equal to, if not in excess of, our mothers, the W. M. S. The fourth Sunday of January is always our day for this program, and free will offering—just wish you might have seen our children as they tore down the Christmas tree decorations and entered into a real prayer service for our children everywhere. Then one of our consecrated leaders told the Life of Miss Lottie Moon, and our program came to a close with the offering and singing, "Just a Little Helper for Jesus". How our children do sing! We are coming strong for the banner in April. We believe we will win it this time. We hope you can soon feel quite strong and well again; and come to see us sometime.

Sincere good wishes and love from all your Laurel children.

(Signed) Mrs. C. M. Leggett, Leader.

Other Sunbeams working for the banner, take note!

It is said that Tokyo, Japan, has 100,000 students in the educational institutions of higher grade.

M. S. C. W.

Mrs. Earl Burris was hostess at a delightful tea last week, given for the "Sponsor Mothers" of the Baptist girls at M. S. C. W. This is the first real chance we have had to get acquainted. Each mother in this club is enthusiastic over her family of adopted girls. It will be remembered too that it was Mr. and Mrs. Burris who so kindly gave us the beautiful set of wicker living-room furniture for our Baptist Room.

A continuation of the discussion, "The Surrendered Life", was the program of the Life Service Band last Sunday. Those having a part in the discussion were: Lucile Spain, Josephine Skaggs, Rosanel Aldridge. Beatrice Ross sang for us, "The Old Rugged Cross". She was accompanied by Imogene Cole. New prayer calendars were given out.

The course "Training in the Baptist Spirit" will be completed this week. "The People Called Baptists" is being taught now by Brother Franks. This is one of the best classes we have had during the entire year.

Next week there will be held at the First Baptist Church the regular annual Sunday School Training School. Several state workers are to be on the faculty. Many of the girls will take this course.

We were glad to have Mrs. Hicks McClanahan lead our noon-day devotional last Wednesday. She is not only a sponsor mother, but she also teaches one of our college Sunday School classes. Others leading were: Etta Echols, Cordie Williams, Elizabeth Wyse, Bonnie Jean Montague, Sara Gordon Turner.

Since the beginning of the second semester we have lost several of our Baptist girls. We give them up reluctantly but wherever they go our best wishes follow them.

The Y. W. A. had the monthly meeting with Macey Lee Sansing. The study of the mission book continues.

Many students were at home last week-end. Exams were over and Saturday was a holiday.

The picture of Carl Travis of Mississippi College occurs in the bulletin this Sunday. He was the first state president of our Baptist Student Conference, which met in Hattiesburg last fall. This is the third in our series.

We are glad to have the following as new members in our Sunday School: Menard Vaughn, Lois Prophet, Ernestine Guest, Virginia Garrison and Florence Mitchell. Florence has also joined the orchestra, giving us another first violin.

The following notice appeared in the College Chapter of the Church Bulletin last Sunday:

Somebody wrote a letter to a girl who was sick.

Somebody enlisted a friend in the study course.

Somebody carried a flower to a girl in sorrow.

Somebody asked for special prayer.

Somebody is praying for her roommate.

Somebody thinks you are the best Christian in the world.

WAS THAT SOMEBODY YOU?

HOLLANDALE AND CHURCH

Hollandale is one of the most beautiful of the delta towns, situated in a truly great agricultural district, and populated by some of the noblest of the land. Greenville, Leland, Arcola, and several other smaller towns are located in this great county.

Our church here is desirably located and has a fairly good house of worship, but it is coming into the hearts of these noble people to build a new house when the way seems sufficiently clear. We also have a comfortable and desirably located pastor's home.

Brethren S. P. Rogers, H. L. Martin, J. H. Fuller and Norris Palmer have been successive pastors here for a goodly number of years, and all these brethren are held in high and loving esteem by the church.

The present pastor and his family have been received with such a heartfelt cordiality, and such a generous spirit of liberality, so beautifully demonstrated in the kitchen and dining room of the pastor's home on their arrival, that no doubt can ever arise as to their happiness among these splendid people.

We have agreed upon credible church and denominational budgets for this year, and will go afield at once to underwrite them.

We will ever keep open doors to all our denominational workers, and, so far as we can, will keep in perfect line with our great denominational program.

—B. F. Whitten, Pastor.

AS TO A LITTLE CHILD

By Mrs. C. G. McDaniel, Soochow, China

The oldest woman whom we are teaching is sixty-five years old. She is learning the elements of religion as most American children of very tender age are taught them. She heard the Gospel at the tent meeting held near her home last October and believed.

Her hands and feet have been distorted and hardened from rheumatism for many years, and now they are painful, especially her feet. She hobbles painfully along with the help of two canes; how she manages it, is simply amazing. If she were in America she would be in a home for incurables. She lives in her own home and waits on herself. Though poor, she is cultured, with a sweet, gentle face, and an eye that you have to stop and look at a second time.

She has made her way to services three times. A Bible woman goes to her home once a week and patiently teaches her a lesson in the catechism, and teaches her to pray.

"I Know A Book

you ought to sell by the tens of thousands -- Pure Gold." These timely words, from the lips of a devoted mother, voice the conviction of hundreds who have read

Pure Gold

By J. G. Bow
\$1.50

Several pages of this paper would be required to record the many testimonials reaching us in nearly every mail. "Pure Gold" should be in every Home, School and Public Library. It points the way to the

Richer---Fuller---Happier Life

"One of the choicest pieces of literature ever given to Southern Baptists."—*Baptist Standard*.

"The development of character and all the graces that adorn youth traced in a way that inspires."—*Review and Expositor*.

"One of the most inspirational, educational, aspirational books I have ever read."—*Joe B. Moseley, Louisiana*.

"Story of a girl's effort to find herself, and how she came upon the secret of the satisfactory life."—*Watchman-Examiner*.

"So fascinating it was difficult to find a place to stop."—*J. C. Hockett, Missouri*.

"As hard to part with as coined gold. A charming double love story that culminates happily."—*Emmett Moore, Alabama*.

"The dynamics of God in a beautiful story. It calls to the deeper things of the human heart."—*W. S. Wiley, Oklahoma*.

"A distinct message for the girls of today."—*C. M. Brittain, Florida*.

"You can make no better investment for your boy or girl than to give them this book."—*Auber J. Wilds, Mississippi*.

GET IT!--By All Means--GET IT!

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



To see the old lady fold her hands together, bow her head and pray with the simplicity of a little child is, indeed, touching. She is very proud of being able to read "Jesus Loves Me" right through to the end, and now she is taking great delight in learning, "Jesus of Nazareth Passeth By"; she also knows from memory several pages of the catechism. She is so eager to learn that it is not easy to get away from her. The woman who teaches her just loves to do it. It is a benediction to know this dear old lady.

Within the past few years this is the third beautiful instance in my experience of very old women coming into the fullness of the love of Christ. The other two have gone Home, and I trust that Home is not far distant for this patient sufferer.

CENTRAL, MEMPHIS

The three fold anniversary service was held at the Central Baptist Church, Memphis, Tenn., at noon January 19th. This anniversary was in honor of Robert E. Lee, to whom a tribute was made by General R. E. Bullington, a deacon and long time member of the church.

A number of the Confederate Veterans were present.

This was also the twelfth anni-

versary of the pastorate of Rev. Ben Cox. Mrs. W. L. Hobson, membership secretary, reported that about 400 members have been received at the church during the year. There has been a marvelous growth in the Sunday School. Although the poorest physical equipment in Memphis, she has for three months led the entire city in Sunday School attendance.

It was the eleventh anniversary of the Noon Day Prayer Meeting which has been held every week day since January 19, 1914. About 8,000 people belong to the Prayer League comprising members from every state in the Union and several foreign countries. A free lunch is served daily, to women at 12 p. m. and men at 1 p. m. Although about 400,000 meals have been served and much money has been spent in benevolence, no collections are taken and no personal solicitations are made for this purpose, it is supported entirely by voluntary offering.

With the object of becoming a citizen of the United States, one Jacob Provinsky filled out a naturalization blank. Three of the questions he answered thus:

Name: Jacob Provinsky.

Born: Yes.

Business: Rotten.

Y. W. A. will these needs.

significant para- come to me: (ering) "One lit- ptember in bank giving it. How ry where had a is teaching her ners with God." the enclosed re- orious Sunbeam seven new ones to date seventy- mark is reached e and you must ee a class of one n "Going Some- un all around my are precious and The group plans d with my splen- . We have some a month--Novem- he sick (each child fruit to the meet- s and had a com- mber we planted wers for the sick child brought a et the tiniest tota talked about how urday we brought ow much they had ake a box full of the Orphanage be- for other leaders.

happy and busy, and ery too. We are ver. We have had r, but we have had ve a home mission e are really pleased t is equal to, if not he W. M. S. The always our day for offering--just wish ildren as they tore orations and entered our children every- ecrated leaders told n, and our program offering and singing, us". How our chil- ning strong for the e we will win it this on feel quite strong ee us sometime. love from all your

M. Leggett, Leader. for the banner, take

pan, has 100,000 stu- nstitutions of higher

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Sunday, February 15, 1925 By R. A. Venable

Subject: Jesus in Gethsemane.

Scriptural text: Mark 14:32-42; and parallel passages: Matt. 26:36-46; Luke 22:39-46; John 18:1-2.

Introduction: It was night. He had washed the disciples' feet, eaten the Passover supper, instituted the Lord's supper, delivered his last discourse, and offered his intercessory prayer, and now he crosses over the brook. Kidron was a garden into which he entered and his disciples to which he often retired with the disciples, away from the toil and noise of the city, for rest, meditation and prayer. This frequent resort to this place was well known to Judas, and the religious authorities, whose purpose was to put him to death on this Passover Week. Aware of this deadly purpose Jesus took no steps to escape the terrible tragedy which awaited him. The last hour intervening between his earthly activities, and his arrest, trial and crucifixion, he gives to prayer and supplication to the Father, who was able to rescue him from the bars of death and crown his supreme sacrifice with a glory which commands the adoration, worship and allegiance of all the moral intelligences of the universe, the head over all things to the church, the fulness of him who filleth all things. There lay between him and this matchless glory, a cloud of abysmal darkness, sending consternation to his soul, that well-nigh consigned him to the chambers of death.

Our lesson invites us to a study of the last scene of our Lord's life, before the Kiss of the traitor, and the approach of the diabolical cohorts bent upon his destruction. Mark's account is chosen as the subject of our study, but reference may be made to the accounts given by Matthew and Luke. John gives no account of the "agony" in the garden.

1. A brief mention of the location of Gethsemane may be of interest. The name means an "oil press". Its exact location is a mere matter of tradition. Robinson and Thompson are inclined to break with a tradition coming down to us from the days of Constantine, and locate the garden higher up on the side of Olivet. Any difference of opinion about its exact location does not discount either the genuineness nor authenticity of the account. The Lord's agony was in Gethsemane wherever it was located.

2. The disposition which he makes of the eleven is interesting. He leaves eight of these disciples near the gate, doubtless to watch and pray; saying, "Sit ye here while I pray." "And he taketh Peter, James and John and began to be greatly amazed and sore troubled. And he said unto them, My soul is exceeding sorrowful even unto death; Abide ye here, and watch." (Vers. 32-34.) It

was an hour of temptation for the disciples and his earnest solicitude for them was in no way abated by the indescribable sorrow which was pressing in upon his own soul.

3. He does not conceal his state of soul from the three disciples who had been with him in the most sacred experiences of life, and to whom he had revealed himself in fullest measure. The first stroke which fell upon him, filled him with amazement and distress. This stroke was the first bolt from the cloud that was to break in remorseless fury upon him, the effect of which he made known to the three disciples. "My soul is exceeding sorrowful even unto death." The source of his amazement and sore trouble must be found in the circumstances of the hour. "His fate, as he comes to face it, is not only troubling but amazing. His rejection by men, their fierce hatred of him, his isolation of spirit, even among his own, all these coming to the Son of man, the lover of his kind, whose whole life was wrought by love into the fibre and tissue of the common human life, and was individual, in no sense, amazed him utterly. "That the highest expression of unsullied humanity, related to all mankind, in eternal fellowship with the Father, whose mission was for the redemption of the race, should be hated, despised, and destroyed, inspired him with amazement, and unutterable sorrow, and swept his soul near unto the gates of death. This inexpressible sorrow prompted him to ask that these chosen three, should watch with him "to share his vigil, not against human foes, but against the flood of woes overwhelming his soul." He seeks companionship and sympathy as he passes into the horrible flood which swirls about him.

4. Retiring from their immediate presence, conscious of the isolation in the realm of suffering, in which he was moving, the motive, the quality and the intensity of his suffering lifted it out of relation to all human suffering. Only the Father could understand, and help. To the Father he goes in prayer. "And he went forward a little, and fell on the ground and prayed if it were possible the hour might pass away from him." (Ver. 35.) The "hour" which was to register his offering of himself in behalf of humanity, when he made his soul and offering for sin. The thing which made his offering sacrificial and atoning was the bitterness which sin put into his death; this gave his death its significance as a sin offering. "The Lord felt the bitterness of death, he tasted it as the wages of sin; and this alone is the bitterness of death." (Dale.) It is interesting to compare the words of his prayer as given in the three records. Matt: "My Father if it be possible let this cup pass away from me; nevertheless not as I will, but as thou wilt." Mark: "And

he said, Abba, Father, all things are possible unto thee; remove this cup from me; howbeit, not what I will, but what thou wilt." Luke: "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done." Mark and Luke give the words of one prayer only. The implication in Mark is that the prayer was repeated three times, (Vers. 35, 39, 41), while Luke would leave the impression that prayer was offered only twice. Between these acts of prayer Jesus returns to the three disciples, whose eyes are pressed down with sleep, and bids them watch and pray, as a safeguard against temptation. (1) The burden of his prayer was that the cup might be removed; that he should not have to drink it. (2) Not his desire to escape the cup was decisive, but the will of the Father. The possibilities of that will he did not know. (3) But whatever the will of the Father was, he held himself in readiness to obey, "nevertheless, not my will but thine be done." He became obedient even unto the death of the cross. He learned obedience in the things which he suffered, though he were a Son.

5. The cost of his obedience was measured by the intensity of his suffering in this hour of his agony in the garden. This last consecration of his will to that of the Father involved unutterable anguish. The human cravings of his great human heart, which, in us, crystalize into a purpose to save ourselves from the perils which overwhelm and destroy us, were cast aside by the loyal pur-

pose to do the will of the Father. Momentous issues were involved in the execution of that will. The manifestation of the Father's love, the vindication of the rectitude of his moral administration, the overthrow of the powers of evil and the salvation of a lost world, were involved in the issues of that awful crisis now upon him. The depth of his sufferings were a challenge to all human speech to portray. "They

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filled him with amazement, they enveloped him with sorrow unto death, they east him to the earth, they threw him prone upon the ground, they filled him with strong crying and tears unto him who was able to save him from the death, having been heard for his godly fear." (Heb. 5:7.)

6. The Father's will is disclosed to him more fully. There is no possibility of escape from the cup, he must drink it. The Father did not remove the cup but he gave him the strength to drink it to the full. "And an angel appeared unto him from heaven, strengthening him." (Luke 22:43.) And now he prays more earnestly, "And being in agony, he prayed more earnestly; and his sweat became as great drops of blood falling down upon the ground." Having received strength from heaven in no way mitigated his suffering, nor did it abate the earnestness of his prayer. It did change essentially the form of his prayer. "My Father if this cannot pass away except I drink it, thy will be done." (Matt. 26:42.) The way is clear now, before him the way of shame, agony and blood, the way of the cross. He has won the victory.

7. The full content of that cup none can ever know. Awful must have been the content of that cup the very contemplation of which convulsed his whole being and well-nigh swept his soul down to death. It seems to this writer that the unutterable anguish so racking his soul, was not his fear of physical death and dissolution, but the shrinking of his filial soul from the sting of death, due to sin, and the hiding of the Father's face from him, when the guilt of the race he came to save, pressed down upon him. The enormity of the guilt, the degradation, the loathsome depravity, the seething corruption and the callous and devilish disregard of righteousness and truth of those whom he had engaged to save, came upon his immaculate and sensitive soul with such startling pressure as to sink him well-nigh into the dismal depths of despair. His conscious oneness with the sinful race well-nigh obscured his filial oneness with the Father. Conscious of the isolation from the Father which sin had entailed upon the race into which he had entered and engaged to redeem from the curse sin had imposed, and restore the broken fellowship, drove him to strong crying and tears, as the enormity of his undertaking became a personal experience. Nothing but his loyal obedience to the will of his Father held him to the consummation of the task he had undertaken. When the struggle in the garden was over, and all of the human cravings of his nature were brought into subjection of his controlling purpose to do the will of his Father, the tranquility of his soul was restored. He calmly went forth to the fate which awaited. With composure he awoke his sleeping disciples, informing them of the approach of the traitor, the armed soldiery and the howling mob bent upon his arrest and his death.

BATON ROUGE, LA.

The Baptist cause in the capital city is being cared for in a great way, excusing present company. More than six hundred members were added to the churches during 1924. These were largely for baptism and by letter from without the city, very few interchanges in the churches here. If Baptists continue to grow for the next few years in this city as they have in the last two years, this will be a distinctive Baptist city. The First Church has recently acquired a plot of ground adjoining their church property upon which they are contemplating in the next two or three years building a \$250,000 plant. Their new church, just dedicated last fall, is entirely too small for their needs. Under the leadership of Dr. Knight they are doing things in a great way.

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Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

The Wideness of Mr. Duke's Gift of \$40,000,000

(From Manufacturers' Record)

Rev. G. W. Gardner of Greenwood, S. C., in a letter to the Manufacturers' Record, referring to the gift of \$40,000,000 by J. B. Duke, writes:

"I am delighted to see your most hearty endorsement of the wonderful gift of J. B. Duke to institutions of learning which stand for education on the very highest plane, and which have had a very hard struggle. Christian education, or rather education under religious surroundings, is what the world needs today.

"I feel that Mr. Duke has set in motion a movement which is going to bring Southern denominational colleges to the front as the most enthusiastic friends and supporters of these institutions never dreamed would come to them; for men of great wealth, inspired by his example, are going to give millions for the equipment and endowment of these colleges. Here is another great forward movement for the South which, as you show in that wonderful book, 'The South's Development', that can hardly be comprehended. Fifty years of Southern progress in the past! What must that progress be during the fifty years which are to come?

"I am impressed with Mr. Duke's gift from another standpoint. He does not hand over the money to be invested, which is a hard thing to do, but gives the investment itself, which is safe and sound, and destined to grow as the years come and go. And it was just like him to include the building of houses of worship, care for old ministers and the support of orphanages and hospitals."

The Manufacturers' Record believes that the magnificent gift of Mr. Duke will be worth many millions more than the \$40,000,000 that he in his bounty has given to these worthy causes. His gift will stimulate many other men of wealth, great and moderate, to contribute to similar causes. Indeed, what he has done should make every man of wealth in the South especially feel called upon to do all in his power to advance the cause of education, of religious work of denominational schools, and the building of hospitals, and the helping to care for the aged ministers who, having given their lives to the great cause of the Gospel, often find themselves in old age deprived of the comforts of life.

In the wideness of his donation Mr. Duke has set an example worthy of imitation. Some few have criticised him for seeking to attach the Duke name to the University to be established by Trinity College, but in that respect we think they are entirely wrong. It was Mr.

Duke's desire to honor the memory of his father, a devoted Methodist, in giving the Duke name to the university to be established, and he was but following the example of others, such, for instance, as Johns Hopkins, whose fortune brought into existence the Johns Hopkins University and the Johns Hopkins Hospital. No one for a moment has thought that Mr. Hopkins was unwise in connecting his name with these institutions.

The broad spirit of Mr. Duke was illustrated in giving liberally to colleges other than those belonging to his own denomination. In this he not only showed his appreciation of the work that these other denominations were doing, but he made a contribution of immense value to denominational schools in general.

The Manufacturers' Record has long been a firm believer in the importance of denominational educational institutions. We believe every denomination should have its schools and its colleges liberally endowed and managed by the foremost leaders in these denominations. Only through these denominational schools, whether Catholic or Protestant, can be taught the great truths of religion. Public schools cannot teach religion in the way in which it can be taught in denominational schools. Men who believe profoundly in the great truths of the Bible should feel it incumbent upon them, as far as may be feasible, to send their children to denominational schools, and to assist in maintaining such schools, in order that the education of generation after generation may, to a large extent, be under the influence of religious teachers at a period when every young man and every young woman is groping in the dark for the truth, and according to the way they are taught will their lives be molded.

Mississippi Woman's College Notes

Souls have been stirred and all have been brought close to the Savior as they have listened to the great man of God Dr. J. R. Sampey, or as he says Brother Sampey from Louisville Seminary. He has been bringing messages from the Gospel of John and the power of the Spirit has been felt. Many have consecrated their lives anew, others have surrendered for definite service for the Lord, and others have accepted the Savior. This week has meant much to the spiritual life of all the girls and Dr. Sampey has won a big place in the heart of each one. The good done will be lasting and only eternity can tell the greatness.

One of the treats of the year for Woman's College came last week when Dr. Losey, the great Shakes-

pearean reader, gave "King Lear". His marvelous ability to interpret the great writings of man and bring their messages was displayed. He also read "The Servant in the House" by Kennedy. It was splendid and its message forceful. He spoke to the girls at the chapel periods and prepared them each time for the reading for the night. It was a great pleasure to have him in their midst those two days as the guest of Woman's College girls.

Such sighs of relief and feelings of ease! But what is it all about? Exams. are over! The girls are sure enough glad that they are over. The second semester has started. "I surely am going to study this semester harder than ever. I'll never get caught like this again." And sure enough they meant it—then.

Those Home Economics girls surely do have some treats. The Junior Class of that department had a luncheon and it was some luncheon too. The only thing that most of the student body regrets is that so few have a chance to enjoy those repasts.

The pipe organ is on the way for the place is being prepared for it to

be installed. Woman's College will be mighty proud of this addition, and are deeply grateful to its loyal friends who made it possible.

Friends of Dr. Sampey gave a lovely banquet in his honor at the college. The only thing missing was the women. There were sixteen guests and a great number of these had been students of Dr. Sampey at the Seminary. It was a joyous occasion for them all. Many former experiences were reviewed. After the banquet Dr. Sampey told of the conditions at the Seminary and of the great needs there of having sufficient funds to carry on the building of this great institution to comple-

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You can be sure that the B. Y. P. U. Council will plan something interesting and worth while and they will carry it out too. One of their plans is to build a hut on the campus which will be a center of all religious activities. It will be a building which can be used by any of the organizations for their meetings, socials, or any other use that may arise. It will be a lasting memorial to the splendid girls here now and a lasting good to those to come.

—Madeline McCann.

COLLEGE COLUMN

Peabody Echoes

A number of Baptist Peabody students met with Dr. Harry H. Clark, Secretary of Baptist Educational Board, Wednesday, January 14, and organized a Baptist Student Association. The purpose of this organization is to help the 140 Baptist students here on the campus to get acquainted and enjoy social meetings together. We have at Peabody Baptist representatives from the majority of the Southern states. Our president, Mrs. W. H. Wallace, is of Nashville, our vice-president, Mrs. Ray Hamon, is from Florida, and our secretary and treasurer, Miss Mary Catts, is from Arkansas.

Our first "get together" meeting, a "Smile Social", was held Saturday night from 7:30 to 10:00 in East Parlors of the Social Religious Building. An admission fee of "one smile" was charged at the entrance door, then each guest was immediately assigned to the following groups: Ha, Ha Hollow, Smileville, Giggletown, and Grindale. Many spirited contests were held between these groups interspersed with grinning, smiling and much Ha Haing. Smileville came out as winner in the majority of the events and was awarded a handsome prize (?). There was not a dull moment during the whole evening and every one went away feeling much better acquainted and more interested in each other.

Among our distinguished guests for brief periods were a number of pastors and their wives from many of the city churches. Dr. W. F. Powel of First Church and Dr. Ryland Knight of Immanuel seemed especially interested in the organization. Mr. W. H. Preston, a wide-awake worker and Tennessee State Secretary of B. Y. P. U., did much to make our first social a decided success. Mr. W. D. Miller, a returned missionary from Cuba, Miss Flora Dodson, a returned missionary from China, and a Peabody student, and a number of students from Vanderbilt University, were also appreciated guests.

This organization is paying all expenses of one delegate to the Baptist Student Conference at Jackson, Tenn., February 6-8. Ten other delegates will go from Peabody and probably as many from Vanderbilt. The business men of Nashville through the men's organized Sunday School classes are helping to bear the expenses of these students.

—Debbie Shaw,

Reporter for, Mississippi.

East Mississippi Department

By R. L. Breland

Notes and Comments

Elder C. N. Callahan, who is now at Philadelphia, was with the church at Hope, Neshoba County, the first Sunday.

Elder F. O. Martin, principal of Eskridge Consolidated High School, delivered a good sermon to the church at Duck Hill Sunday night. He serves three churches in connection with his teaching.

Brother J. E. Heath of Duck Hill, who writes so many fine articles for The Record, is a deacon of Duck Hill Baptist Church, and a very hard student of the Bible, as his writing shows. More of his kind of deacons would be acceptable.

Elder J. E. McCraw, now a student in Clarke College, delivered some splendid sermons to the saints at Mt. Sinai and Coldwater, Neshoba County, last Sunday, the pastor being absent.

The Baptist Church at Greenwood is without a pastor since the going of Pastor Storer to the pastorate of one of the churches of Richmond, Va. Brother Storer has done a splendid work at Greenwood during his pastorate there and his people gave him up with regret.

The B. Y. P. U.'s of Coffeeville, Duck Hill, Mt. Sinai, and Coldwater are raising a contribution for the Ministerial Cottage fund now being raised by the unions of the state. Every union in the state should have a part in this fine work.

The cottages for young married ministers at Clarke College are great assets to the college. Many of them could not attend college if they had to pay house rent, so when you put your money into the erection of one of these cottages you are making a permanent investment in ministerial education. So let more of them be built. There is room for several more yet.

In the Neshoba Democrat, published at Philadelphia, Miss., I read the following: "J. L. Green, architect of Birmingham, Ala., was here for the week-end to submit plans for the new Baptist Church. It is thought work will be started on the new structure about March 1st." It is to be a \$40,000.00 building built of brick.

The Coffeeville Baptists are now ready to begin work on their new brick veneer church as soon as weather conditions will permit. It will be a handsome and serviceable church home where they hope to serve their Lord more perfectly.

Duck Hill Church has recently suffered the loss of two of its good members: Sister Jessie Branch Dismuke, who died January 24th, 1925,

and Brother Presley B. Kemp, who died January 27th, 1925. We are much in sympathy with the bereaved.

The following from Elder W. E. Lee explains itself: "In your 'Notes' this week you say one of the cottages at C. M. College was built by Lee Brothers of Tupelo. This is an error. The Lee Brothers are J. W. Lee, Batesville; E. N. Lee, Laurel; O. D. Lee, Vossburg; and W. E. Lee, Como. We are nephews of Rev. N. L. Clarke, after whom the college was named." I cheerfully correct the error of our former note.

The death of Elder T. J. Miley at Newton recently, though not unexpected, was quite a grief to me. He was one of the best preachers of his time, safe, firm and stayed close to the Word. Condolence to his bereaved wife and children.

It is with pleasure that I note that Elder G. S. Jenkins has located at Forest, Miss. He has been a

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prodigal in Tennessee for some years and his return is appreciated. He is the son-in-law of Elder T. J. Miley, whose death is mentioned above.

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Quitman, Miss.

A Plea for Pastoral Evangelism

I shall be one of the very last in the list to purposely under-estimate the worth and absolute necessity of the work of the professional evangelist. That men are called of God to do the special work of evangelism, I haven't the slightest doubt. To cut oneself free from the handicaps of the pastorate, and to go a-field as God's evangelists to lost men and women, and to discouraged, disorganized, indifferent, and otherwise Macedonian-needy situations and congregations, is just as scriptural and orthodox as it is to give oneself in obedience to God's call to the work of the pastorate. "He gave some evangelists, and some pastors." (Eph. 4:11.)

Every God-called evangelist is a valuable asset of the denomination to which he belongs, a spiritual friend and helper of people lost in sin, a constructive co-worker with God in His kingdom-building work in the earth.

May God continue to bless the right type of professional evangelists—and greatly multiply their number among us!

Pastoral Evangelism

I began this article, not in the interest of the professional evangelist, however—but as a plea for pastoral evangelism. By pastoral evangelism I mean the use of our good and efficient pastors by our churches in their revival meetings. I base my plea upon the following considerations:

1. The Necessity of It

If every Baptist church in Mississippi should project a series of revival services this year it would require all the services all the year of all the evangelists in the South—and then more than half of the churches would have no evangelistic helper. The fact is that nine-tenths of our churches shall have to use pastors in their meetings this year—or go through the year without a revival; which, may God forbid!

2. The Psychology of It

There is an important psychological principle involved in this part of my plea. It is this: The effect of that which one does is always more far-reaching if he does it on purpose than if forced upon him. Which means that it will be much better and far more satisfactory for lots of our congregations if they can decide thus early to use capable pastors in their meetings—and govern themselves accordingly—than to try first to secure professional evangelists, and failing in their efforts, turn to pastors as "second choices"—or, rather, as substitutes, or mere make-shifts. The effects of first disappointments in such cases are all too often psychologically bad—they tend to discount to some extent at least the original objectives and contemplated magnitude of the meetings.

3. Pastoral Efficiency

I write it down as my conviction that hundreds of our pastors are potentially—if not actually—as efficient, as evangelistic helpers, as are the bulk of professional evangelists. As a rule they are not quite so aggressive and earnest and sensation-provoking as is the average professional evangelist. Nevertheless, they have in them the elements necessary to the making of capable soul-winners and kingdom-builders. What they need, humanly speaking, is not more evangelistic talent, but more evangelistic work; not more evangelistic professionalism, but more evangelistic opportunity; not more evangelistic effort, but more evangelistic responsibility. All of which means that if our Baptist congregations will use our pastors with the same degree of expectancy that they use our fine professional evangelists, the net results of most meetings conducted by the pastors will be entirely satisfactory. Not in every instance, I know—for even the best professional evangelists sometimes fail to reach the situation in a God-honoring way—and so do our pastors. Then, too, there are many pastors who are not suited to the work of evangelism. They are 100% capable as pastors and preachers but are deficient in the evangelistic gifts. The rule is, though, that pastors have in them all the qualifications necessary to successful evangelism—and the sooner our people realize this fact, the better it is going to be for our Baptist Zion.

4. Community of Interests and Experiences

In a basal sense all our churches have the same problems—the same battles—the same issues—the same handicaps. Not in the same ratio, of course—but such a marked similarity exists among all of them that the pastors and congregations are all at home in the interests and experiences of each other. This makes it easy for a pastor to "get a line" on the situation which obtains in his fellow pastor's field—to adjust himself at once to the peculiar needs of the occasion—to align his efforts, preaching, personal work, visiting—all—with those of the local pastor and congregation.

This really gives a pastor an advantage which the professional evangelist does not and cannot have. They say that big word in our language—"sympathy"—means "suffering with another". Very well! The fact is we are able to render to one another our best service only when our service is rooted and grounded in a similar experience. The professional evangelist and the pastor are on equal footing in the realm of Gospel preaching. The fountains are all open to them both—the cross is equally real to each—God's promises are the same to both—a sense of the awfulness of sin and the reality of the soul-death of the sinner may equally inspire both evangelist and pastor to pour his soul's blood, as it were, into the message. In the pulpit they enjoy the same privileges and feel the same responsibilities. But out of the pulpit there is a community of interests and experiences peculiar to the pastor which gives him an opportunity of touch and a

tenderness of appeal which the man who has never been a pastor cannot claim.

5. No Ulterior Interests to Consider

It ought to be that every preacher in a revival is wholly and altogether led of God's Spirit. In the same proportion that this is the case the meeting will be in accordance with God's will. Which means that in one instance one phase of evangelism will be stressed—and in another the point of stress will be almost wholly different. Sometimes there will be outstanding visible results—at other times the results cannot be tabulated and reported. Generally the first question that's asked about a meeting is this: "How many members were received?" You can't always measure God's will in a meeting by the number who apply for membership. I should be among the last to discourage joining the church—and yet I sometimes fear that ulterior interests have tempted us to get too many to join.

In the matter of pastoral evangelism there is no special dependence upon the visible results of any given meeting for invitations for other meetings. If he can be God's man to do God's will in any given case, it's all the same so far as his future plans are concerned, whether one or one hundred ask for membership.

This absence of ulterior interests is a rich legacy enjoyed by pastors only.

READY TO SERVE

Please announce through The Record that I have two Sundays, the second and fourth, which I can give to one or two churches.

I have been doing secular work, in connection with my pastoral work, for several years; but on February 1, I severed my connection with the company, and am now free to give all my time to pastoral work.

Thanking you in advance, for the announcement, I am,

Yours sincerely,
—R. D. Maum, Box 518,
Memphis, Tenn.

EVANGELIST

January 13 the Home Board of the Southern Baptist Convention decided to discontinue the Evangelistic Staff, effective March 1. For the past five years I have been a member of the "Staff" and have enjoyed the work.

I have no criticism to offer on the Board's action, and am confident each member thought he was acting wisely when he voted to discontinue the "Staff".

Feeling as I do the evangelistic call, my purpose is to go right on assisting pastors and churches in soul winning campaigns. I am ready therefore to make engagements for meetings, not only within the bounds of the Southern Baptist Convention, but in any state. I can furnish a good singer when one is desired.

—W. C. McPherson,
3704 Richland Ave.,
Nashville, Tenn.

IN MEMORIAM

Obituary

Mrs. John James, 74 years of age, died at her home in the Jones Bayou neighborhood, at 2 o'clock Saturday morning, January 31, after an illness of about 36 hours, and was buried in Jones Bayou cemetery, after funeral services were held at Jones Bayou Church at 2:30 o'clock Sunday afternoon, February 1.

Mrs. James will be greatly missed in the church work, where she has been a true and faithful worker for many years. She is survived by her husband, son, E. M. James, and three daughters, Mrs. Carrie Butler, Mrs. E. B. Black, and Miss Estus.

Smith

On January 5, 1925, God in his loving wisdom removed from this earth Mrs. Fleta Smith. She was 68 years of age, one of the oldest members of our church. She had many friends especially among Christian people, for she was a devoted Christian, and will be greatly missed in the Master's kingdom work here on earth. We cherish the memory of Mrs. Smith and feel that her example is worthy of the following:

Therefore be it resolved:

1. That in the death of Mrs. Smith the church has lost a faithful member, her community and acquaintances a kind and loving friend and her children a noble mother.

2. That Neshoba Baptist Church extend to sorrowing relatives their sincere sympathy and condolence in this sad hour of bereavement and point them for comfort to Him who has said, "Lo, I am with you always, even unto the end of the world."

3. That a copy of these resolutions be sent to the family, Union Appeal and Baptist Record for publication.

Mrs. Nat Gully,
Mrs. Janie Vivrette,
Miss Ora M. Lewis,
Committee.

Gone Home

Our Sister Emma Lorena Allen, wife of Deacon E. M. Allen of our church, after a long period of suffering at King's Daughters Hospital, Greenville, passed over the river on the evening of the 26th of February.

She lived with us a little less than 39 years, but her life was both dutiful and beautiful in all her relations, and quite worthy of emulation by all her loved ones and friends.

She leaves her husband, one son, two brothers and two sisters, and a host of friends, who, in the midst of their sorrow, will cherish her memory.

We placed her body under floral wreaths to await the coming of our Lord.

—B. F. Whitten,
Hollandale, Miss.

Obituary

Mr. L. N. Boswell of Vimville passed to his reward on January 4 and was buried in Bethany cemetery the following day. As a citizen he was progressive, always ready to promote every good movement for

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the good of his native county. As a neighbor he was like "Dorcas of old", his neighbors had many good words to say about him and his good deeds. As a churchman he always stood by his pastor and was ready at all times to lead out in all our church activities. He will be missed by his county, he will be missed as a neighbor, he will be missed by his church and pastor and most of all by his good wife and six children, four sons and two daughters. We extend our heartfelt sympathy to the family in this dark hour.

His pastor,
—R. W. Sumrall.

In Loving Remembrance of W. P. Benson

W. P. Benson was born March 7, 1851, and died December 21, 1924.

Gone But Not Forgotten
A precious one from us has gone,
A voice we loved is still;
A place is vacant in our home
Which never can be filled.

God in His wisdom has recalled,
The boon His love had given;
And though the body slumbers here,
The soul is safe in Heaven.
—One Who Loved Him Best.

Mrs. Nell Simmons

God desiring to add another jewel to Heaven's brightness, sent the death angel on the evening of December 31 into the home of Brother B. E. Simmons and claimed the sweet spirit of his wife.

We feel the world is better and life to many is sweeter because she lived and served with us. We thank God for her beautiful life, and the memory it affords. A life like hers does not end in death.

She was the first of a large family to go, leaving father, mother and sister and six brothers, with the heartbroken father, one little five-year old son, and the little twin girls whose lives cost her own life. She had been a member of Silver Creek Church since she gave her young life to God.

All that was mortal was tenderly laid to rest in Magnolia cemetery. May God comfort the bereaved. "Blessed are the dead who die in the Lord."

—F. W. Gunn, Pastor,
Osyka, Miss.

In Memory of Harvey Johnson December 29, 1924

"He fell asleep, no sleep so beautiful."

In loving remembrance of my dear husband, William Harvey Johnson, who died January 17, 1924.

'Tis hard to say goodbye to you,
It seems so strange that you are gone;
And yet I know it must be true,
For I am left, so sad, forlorn.

You were so cheerful, full of hope,
When last I clasped your hand in mine;
If you were only here today,
The sun would surely brighter shine.

We miss you since that winter day,

And wonder still why you are gone;
Yet we are left to struggle here,
Until there comes a brighter morn.

It may be that at evening tide,
Another star shines brighter on high;
Do you your angels keep o'er loving ones,
A gleaming light in star-lit sky?

The little ones you left down here,
Are missing now their Daddy's smile;
Ah, some sweet day they'll see again,
What they have lost a little while.

O dearest one, so staunch and brave,
I silent sit, and think of you;
And death seems not so sad to me,
Since you have crossed the river too.

For one I love waits now for me,
To welcome home upon the other shore;
How glad, how happy, all we shall be,
When we have crossed the stream to part no more.

Sleep on, my dear, that long, last sleep,
Secure from pain, from earthly sorrow free;
While one who's known thy love can-

not but weep,
Her tears are for her loss, but not for thee.

One Who Loved Him,
His Wife,
—Mrs. Harvey Johnson,
Rt. 1, Courtland, Miss.

MISSION TO CHOCTAWS

I desire to thank those who have been so generous to us in trying to carry on the work committed to us by the Home Mission Board.

Some time ago I made request through The Record to the W. M. U. for some "cast off" clothing for the Indian children whom we were trying to keep in school, and who could not remain unless aided in the way of food and clothing.

I have received donations from the following: From two societies of Calvary Baptist Church, Washington, D. C., through the kindness of Mrs. J. E. Arnold; one from W. M. S. Kingston Church, Laurel; one

from W. M. S. Newton Church; and one from 15th Ave W. M. S. Meridian, Miss. All these were donations of clothing, and the W. M. S. at Lorman, Miss., sends check for \$6.00, and Rev. W. S. Ford of Ovette, Miss., seeing my request sends check for \$5.00, both to be used in this way. Also Mrs. Arnold sends check to be applied to teachers supplement. Also Prof. T. J. Scott, and the teachers and pupils here at Union have supplied our school here with all needed books.

I would not forget to mention the kindness of Mr. J. R. Woodham, Newton, and Mr. F. Z. Grimes, Estes Mill, both nurserymen, who have donated three dozen fruit trees, which I have carefully planted out, and hope soon to have some fruit.

To all these donors we are sincerely thankful, and pray God's richest blessing to be on them. We crave the sympathy and co-operation of every one; we hope you will pray for us, and we entreat you to visit us as often as possible, also visit

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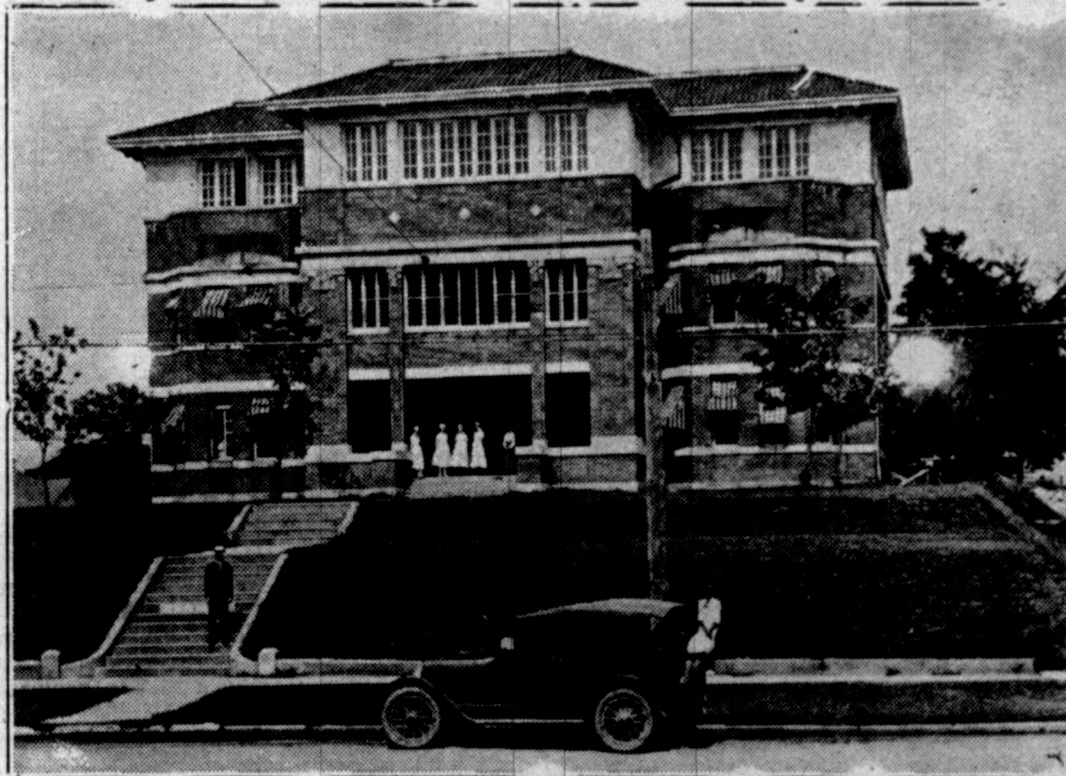
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the Choctaw schools and churches and you will fall greater in love with Home Missions.

And now may I ask one more thing. The Indian women have asked me to handle their baskets for them. I am endeavoring to do so, as I have the means with which to handle them. I have on hand already a nice assortment of the baskets, and would be glad to have you write for description and prices, and help me move them. It will greatly encourage these Indian women, besides they are very useful to have in the home. Let me know your wants.

Sincerely yours to serve,

—P. C. Barnett.

HOUSTON

The Baptist congregation this morning at the close of Sunday School, in conference, voted to build or buy a parsonage right away. The parsonage was destroyed by fire two years ago, at which time the church building also was badly damaged. Since then a handsome church has been erected, and the congregation feels that the time is now ripe to arrange for a parsonage. The pastor, Rev. W. C. Stewart, was authorized to appoint a committee to start something, either arrange for a new building outright, or see about a home already built. They were not authorized to serve as a building committee, however. Mr. Stewart appointed the former church building committee consisting of D. E. Davis, chairman, L. B. Bays, C.

C. Harrington, J. C. Paden, E. F. White and Mrs. Mattie Hill Thornton.

—Mrs. E. F. White.

CHURCHES WHICH HAVE REPORTED DURING THE PAST WEEK AS HAVING PUT ON THE CANVASS FOR THE 1925 PROGRAM

Church	Pastor
Byhalia.....	Rev. Walton E. Lee
Union.....	Rev. Walton E. Lee
Macedonia.....	Rev. J. W. White
New Zion.....	Rev. H. M. Whitten
Clara.....	Rev. J. F. Sullivan
Bourbon.....	Rev. J. T. Upton
Salem.....	Rev. J. T. Dale
Rocky Creek.....	Rev. S. J. Rhodes
Hebron.....	Rev. R. W. Sumrall
Midway.....	Rev. J. T. Phillips
Mt. Zion.....	Rev. J. H. Cothorn
Holly Springs.....	Dr. G. C. Sandusky
Ruhama.....	
Zion.....	Rev. A. N. Thomas
Dundee.....	Rev. B. W. Walker
Golden.....	Rev. J. O. Guntharp
Jackson Camp.....	Rev. J. O. Guntharp
Red Bud.....	Rev. J. O. Guntharp
Union.....	Rev. J. O. Guntharp
Evergreen.....	Rev. J. L. Ward
Lula.....	Rev. E. V. May
Monticello.....	Rev. C. E. Bays
Hattiesburg 5th Ave.....	
Unity.....	Rev. D. A. Youngblood
Bourbon.....	Rev. M. L. Fowler
Arcola.....	Rev. J. T. Upton
Anguilla.....	Rev. R. B. Patterson
Bethany.....	Rev. J. S. York

Duck Hill.....Rev. R. L. Breland
Pine Bluff.....Rev. Owen Williams
Utica.....Rev. Owen Williams

VICTORIOUS LIFE CONFERENCE

The First Baptist Church of Mansfield, Louisiana, held, during the week of January 26-31, its Third Annual Victorious Life Bible Conference and B. Y. P. U. Training School, a yearly gathering which has proven of inestimable blessing to the church itself as well as strengthening and training scores of country preachers.

In attendance on this conference are about sixty (60) preachers from all parts of the State with many B. Y. P. U. workers from the surrounding associations. From data furnished by preachers it has been determined that over 60 churches, having a combined membership of about 9,200, were represented, and under the ministry of these men of God nearly three thousand members were added to their churches and to those for whom they held meetings during the year just ended. It is estimated that during 1925 the ministers attending the Conference will preach to no fewer than 50,000 people the unsearchable riches of the Gospel.

Two three-hour sessions of the Conference are led daily by H. R. Holcomb, pastor of this church, under whose leadership its parish-wide and associational plan of work has been developed. Rev. T. Luther Holcomb, pastor of the First Church, Sherman, Texas, preaches two inspirational sermons daily and which

are attended by large congregations in addition to the out-of-town registration. Several B. Y. P. U. and other training classes are taught daily by Rev. J. B. Moseley, State B. Y. P. U. Secretary, Rev. Lawrence C. Riley, Assistant Pastor of this church, and other workers.

The attendance at these conferences has increased steadily every year, and there is ample evidence that they are helping the spiritual life of the thousands of Louisiana Baptists reached by the ministers who attend. January 29, 1925.

"I thought you were preaching, Uncle Bob," said the Colonel, to whom the elderly Negro had applied for a job.

"Yessah, Ah wuz," replied Uncle; "but Ah guess Ah ain't smaht enough to expound de Scriptures. Ah most stahved to deff tryin' to explain de true meanin' uv de line what says, 'De Gospel am free.' Dem fool Niggahs thought dat it meant, dat Ah wuzn't to git no salary."

I cannot spell—I wish I cood! The dictionary is no gould To aid a boy in spelling write. And mother is too busy 'quight; She never can take time to seigh Whether a horse should "ney" or "nay".

Whether to pen: "The pretty flower Came and withered in an ow'r, Or not; and anyhow I trigh Its not correct, or even ny. I'd like to be a savage, thain I'd never need to spell again!

Make Success Possible by a Pledge from Every Member

SOUTHWIDE EDUCATION IN THE 1925 PROGRAM

SOUTHWIDE EDUCATION RECEIVED FROM THE 75 MILLION CAMPAIGN ONLY ONE HALF THE MONEY ASSIGNED TO IT.

SOUTHWIDE EDUCATION NEEDS ITS FULL APPORTIONMENT FROM THE 1925 PROGRAM IN ORDER TO DO THE WORK ASSIGNED BY THE CONVENTION.

OBLIGATIONS PAST DUE

The Education Board has been forced to borrow large sums of money to care for the promises of the Convention to certain special states where colleges needed aid. Provision must be made to repay these sums out of future receipts.

OBLIGATIONS FOR 1925

THE FOLLOWING ENTERPRISES DEPEND UPON THE 1925 PROGRAM FOR PAYMENT OF DEBTS, BUILDING PURPOSES, AND CURRENT SUPPORT:

1. Southern Baptist Theological Seminary
2. Southwestern Baptist Theological Seminary
3. Baptist Bible Institute
4. Woman's Missionary Union Training School
5. Southwestern Training School
6. American Baptist Theological Seminary
7. Work of the Education Board

SOME EDUCATION BOARD TASKS FOR 1925

1. To help create a conscience on Christian education.
2. To make Ridgecrest a great Assembly.
3. To support the Standardization and Promotion Commission.
4. To enter the field of education for Spanish Americans in New Mexico.
5. To enter the field of education for Indians in Oklahoma.

J. W. CAMMACK
Corresponding Secretary

EDUCATION BOARD, S. B. C.
BIRMINGHAM, ALA.

ALBERT R. BOND
Editorial Secretary

GIVE TO THE WHOLE PROGRAM WITHOUT DESIGNATIONS